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TWO COMMENTARIES
ON THE
JACOBITE LITURGY

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TWO COMMENTARIES
ON THE
JACOBITE LITURGY

BY GEORGE BISHOP OF THE ARAB TRIBES AND MOSES BĀR KĒPHĀ: TOGETHER WITH THE SYRIAC ANAPHORA OF ST JAMES AND A DOCUMENT ENTITLED *THE BOOK OF LIFE*

TEXTS AND ENGLISH TRANSLATION

BY

DOM **R. H. CONNOLLY**, M.A.

AND

H. W. CODRINGTON, B.A.

PUBLISHED FOR THE TEXT AND TRANSLATION SOCIETY
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PREFACE.

Before leaving England in the summer of 1911 to resume his post in the Ceylon Civil Service, Mr H. W. Codrington left in my keeping several manuscript books containing transcripts made by him of a number of Syriac liturgical documents, most of which are concerned with the rites of the Syrian Jacobites. Being unable himself to undertake an edition of any part of them, owing to enforced absence from England, and there being no time before his departure for us to arrange the preliminaries of a joint publication, Mr Codrington generously left his transcripts in my hands to make what use of them I pleased. In accepting this kind offer I made the request that, in the event of my publishing a selection of the documents, he would allow his name to appear on the title-page, as an acknowledgment of his really integral part in the work. To this Mr Codrington consented.

The extent to which I am endebted to Mr Codrington's transcripts in this volume will be stated more exactly in the Introduction. My own part in its production is, shortly, that of editor and translator. I alone am responsible for the accuracy of the edition of the Syriac texts, since I have had access to the original manuscripts of all the pieces except the last, and in the case of this I have procured the collation of a second manuscript. I am responsible also for the translations throughout, for all textual or other notes, and for the Introduction.

The pieces selected for publication are all of Jacobite origin, and all hitherto unedited. They comprise a couple of commentaries on the Liturgy, one of perhaps the seventh century, the other of the ninth; the four earliest (legible) manuscript fragments of the Syriac Anaphora of St James contained in the British Museum; and a seventeenth-century compilation which purports to be a copy of a certain form of diptychs called "The Book of Life". A more precise account of these documents will be found below in the Introduction.

As liturgical texts, the fragments of the Syriac Anaphora of St James are of special importance as being some centuries earlier than the manuscript used by Mr Brightman in the first volume of his *Liturgies Eastern and Western.* But the pieces of most general interest are perhaps the Jacobite commentaries on the whole Liturgy, which give a more lively picture of the manner in which the Holy Eucharist was celebrated by the Syrian Jacobites in the Middle Ages than the manuscripts, with their brief rubrics and limited scope, can afford. In these commentaries we have, moreover, the ideas and sentiments connected with the celebration of the Christian Mysteries in the minds of living men more than a thousand years ago.

My sincere thanks are due to Dom Mauro Inguanez of Monte Cassino for making a collation for me of Mr Codrington's copy of the *Book of Life* with the manuscript in the Vatican Library.

R. H. Connolly.

Downside Abbey
Near Bath
September 1913.

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INTRODUCTION.

This volume contains:

I. A short Exposition of the rites of Baptism, the Holy Eucharist, and the consecration of the Chrism, by "a certain bishop named George." This work is taken from the Brit. Mus. MS Add. 12154. The MS is written in a good esṭrangela, and is assigned by Dr Wright (*Catalogue* p. 985) to the eighth or ninth century. Dr Wright with some probability identifies the author with George bishop of the Arab tribes, "the pupil and friend of Athanasius II and Jacob" of Edessa, who flourished about 687—724.[1] This identification is adopted provisionally throughout the present volume.

In each of his expositions the author has been influenced not a little by the *De Ecclesiastica Hierarchia* of pseudo-Dionysius the Areopagite, and he has in his turn been used freely by Moses Bār Kēphā (see II below). Unfortunately he tells us little or nothing about the central portion of his anaphora, passing somewhat abruptly from the dismissal of the catechumens to the *Pater noster*. But at the end of his account of the liturgy he gives us what is, I believe, the earliest extant piece of information as to the reading of the *Book of Life* (see IV below).

The treatise of George of the Arabs was only partly copied by Mr Codrington. The text here printed is based on my

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[1] Wright *Syriac Literature* p. 156.

own transcript; and I have corrected the proof-sheets on the MS itself.

In the translation I have placed in italics the few words which appear to be quoted from the text of the liturgy. Two rubricated sub-titles, to the comments on the Liturgy and those on the consecration of the Chrism, are represented by capitals.

II. An Exposition of the Jacobite Liturgy by Moses Bār Kēphā, taken from the Brit. Mus. MS Add. 21210. The MS is dated A. Gr. 1553, or A. D. 1242 (Wright *Catal.* p. 879).

Bār Kēphā was born about 813. "He was elected bishop of Bēth Remmān (Bārimmā), Bēth Kiyōnāyā, and Mosul, about 863, and took the name of Severus. He was also for ten years periodeutes or visitor of the diocese of Taghrīth. He died A. Gr. 1214 = 903 A. D."[1] Thus he was bishop for forty years, and his long life extended over nearly the whole of the ninth century. Though a comparatively late writer, he was master of a very easy and readable Syriac style.

As already stated, Bār Kēphā has copied freely from George of the Arabs, but doubtless from other writers as well; one of his sources appears to have been a document entitled *The Breaking of the Eucharist*[2]. On the other hand, much of his own commentary has been incorporated in the later one of Dionysius Bār Ṣalībī (12th century)[3], who often appropriates whole passages without acknowledgment. The liturgical text commented upon is, in the anaphoral part, the Syriac 'St James'.

With regard to the use of italics in the translation of this document, the following system has been adopted: the head-

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[1] Wright, *Syriac Literature* p. 207—8.

[2] See the *Journal of Theological Studies*, vol. XIII pp. 580 foll.

[3] Edited by M. J. Labourt in the *Corpus Scriptorum Christianorum Orientalium* (Scriptores syri, series secunda, tom. XCIII).

ings (rubricated in the MS, and overlined in the printed Syriac text) which contain the various points or formulae proposed for comment, are italicised; likewise all words occurring in the comments themselves which appear as formal quotations from the text of the liturgy. But when liturgical phrases occur in the already italicised headings, they are further distinguished by double inverted commas. These headings are marked off from the comments which follow them by the insertion of a dash. The paragraphs into which I have divided both the Syriac text and the translation do not, of course, appear in the MS.

The printed text is based on a copy made by Mr Codrington; but I have corrected the proofs by the MS itself. I have not thought it necessary to reproduce quite completely the vocal punctuation of this comparatively late MS; so much as is given is, in the main, that which appears in Mr Codrington's transcript.

III. Four fragments of the Syriac Anaphora of St James, found in three MSS of the British Museum. The following table shews (1) the MS in which each fragment is found, (2) the approximate date assigned to each in Wright's *Catalogue*, and (3) the page of the *Catalogue* on which each is described.

Fragm.	*MS*	*Saec.*	*Catal. p.*
A	Add. 14523	VIII—IX	204
A²	„ „	X	„
B	„ 14518	IX—X	218
C	„ 14494	IX—X	217

A², though bound up in the same volume with A, is in a different hand, and appears to me to be of about the same age as B and C. It consists of a single leaf. A and C are not continuous, leaves having dropped out in several places. B and C have been subjected to a process of revision

(escaped by A and A^2), whereby in some places words have been wholly or partially erased from the text, and others substituted or placed in the margin. These alterations are recorded among the variant readings, with the necessary indication of their second-hand character.

Any one of these fragments is older, so far as I know, than any MS of the Syriac 'St James' yet published; and when they are all put together they give us (save for two not very extensive lacunae) a continuous text of the anaphora, from the title preceding the prayer before the Kiss of Peace to near the end of the so-called "Inclination" after the Lord's Prayer, — or covering p. 83 l. 20 to p. 101 l. 2 of Mr Brightman's *Eastern Liturgies*. The lacunae occur, (1) near the beginning of the Intercession, (2) towards the end of it.

The end of the anaphora, wanting in these fragments, is supplied from the Brit. Mus. MS Add. 17128, which is assigned by Wright (*Catal.* p. 226) to the tenth century. But as regards the two lacunae in the Intercession, I have not felt justified in filling them up in the same way from this MS, since the order of the prayers in the Intercession differs somewhat in different texts: thus in C (fol. 4 *a, b*)[1] there is no prayer for the kings at the place where such a prayer occurs both in Mr Brightman's text (p. 92, ll. 11—20) and in Add. 17128; while the two prayers for those in bondage, etc., and for the weather, which in Brightman (p. 90, ll. 26—35) come immediately after the priest's prayer

[1] At this point C evidently supplies the contents of a missing leaf of A also. This I gather from the fact that A and C are in substantial agreement just before and after the lacuna here in A, and that the words supplied by C are about the average number that go to a leaf of A. The missing leaf of A originally stood between the present fols. 6 and 7.

for himself[1], in Add. 17128 follow the prayer for the kings, at a later point in the Intercession. Any attempt to fill up the lacunae of our fragments here must involve the necessity of guessing at the order of the prayers. I have therefore thought it better to print the whole of the Intercession as it stands in Add. 17128 separately, after the rest of the anaphora.

In publishing these fragments no contention is here advanced that they represent a purer or earlier form of text than that found in some other MSS of later date. At first sight it seems reasonable to suppose that such is the case. But the question is complicated by the fact that in the seventh century Jacob of Edessa made a revision of the Syriac Anaphora of St James. For this he evidently used current texts of the corresponding Greek Anaphora; for in one of the several MSS in the British Museum which contain this revision it is definitely described as a "Greek correction". It is, of course, quite possible that some later MSS may preserve a text that is independent of this revision. This is a matter for subsequent enquiry. But the purpose for which these fragments are here edited is merely to supply a text of the Syriac 'St James' approximating to the date of the valuable commentary of Bār Kēphā, such as may serve as a basis of comparison with that commentary; and I think that in several cases these comparatively early texts will be found better to illustrate Bār Kēphā's remarks than others in current use.

Fitted on to the Anamnesis in A and B (the only pieces extant at this point) is a long prayer which does not occur in the Greek 'St James' or in the normal texts of the Syriac, but is found in an Anaphora bearing the name of John of Boṣra (Renaudot *Litt. Orientt.* II p. 426—7). Apart

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[1] A preserves the end of the prayer for the weather, apparently at the same point at which it occurs in Brightman.

from this one, all the prayers in our fragments may with confidence be referred to an original Greek text of the Anaphora of St James — due allowance made for modifications in both the Greek and Syriac texts since the time of translation. A comparison of the Syriac with those Greek texts which we now possess is enough to establish the general proposition, that the Syriac Anaphora of St James is a very close, even a pedantically literal, version of a corresponding Greek Anaphora[1]. It is in the endeavour to make this apparent to the English reader that I have made my translation of the fragments as literal as possible, sometimes even at the expense of English idiom, and have here and there inserted from the Greek Anaphora one or more words of which the Syriac is plainly a translation.

The method adopted in editing the fragments is this: in the text, A is followed wherever it is extant, since it is both the oldest and the most extensive of the four pieces. Where A fails, its place is taken in the text by B, if extant, by C, if B is not extant. When A or B is in the text, the variants of BC, B, or C are recorded in the notes[2]. A^2 covers a portion of the text not preserved in A, B, or C.

In the margin are placed references to the folios of each fragment, as they are numbered in the volume in which each is now bound up. When a letter occurs in the margin without brackets — A, B, etc. — it denotes that the fragment for which it stands supplies the text at this point. The bracketed letters (B) and (C) denote that these fragments

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[1] A simple test is at hand in the quotations from the Old Testament. They regularly follow the LXX, even in the Intercession, which differs considerably from that of the present Greek 'St James'. The distribution of capitals (marking Scripture quotations) in Mr Brightman's translation suggests, on the other hand, that these quotations were assumed to have been made from the Peshiṭta.

[2] Certain merely constructional variants in the Syriac, which do not alter the sense, and which are difficult to represent in English, are ignored in the translation.

are extant but not followed in the text, and that their variants are to be sought in the notes. When words in the text are placed in square brackets, [ ], without remark, it is to be understood that they are illegible in the fragment which supplies the text, and have been inserted from another fragment[1]. Naturally this remark does not apply to Greek words: these, as already stated, have occasionally been inserted in square brackets to indicate that the Syriac word or expression is obviously a translation; but sometimes also to explain and excuse an ugly English rendering: e. g. 'fair of mercies [= εὔσπλαγχνος].' Italics are employed only where words are rubricated in the MSS. Words not represented in the Syriac, but necessary to help out the meaning in English, are placed in round brackets throughout. For the reader's convenience the various prayers, responses, etc., are printed in separate paragraphs.

Of the four fragments, A B C were copied by Mr Codrington. I have collated his copies with the MSS, and have added A², the supplementary passage from MS Add. 17128, and the whole of the Intercession as it stands in this last-named MS.

IV. A document purporting to be a copy of the *Book of Life*. This was the name used to denote a form of diptychs of the dead, once in use among the Syrian Jacobites, and recited by them after the Kiss of Peace. The *Book of Life* was employed at one period as an alternative to the regular diptychs (or 'canons') for the departed. It was still in use in the time of Bār Kēphā (saec. IX); it was obsolete in the 12th century, when Bār Ṣalībī wrote[2].

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[1] As this only occurs when A is in the text, and only in places where there is but *one* other authority (B *or* C) extant, no doubt can arise as to the source whence the bracketed words are supplied.

[2] For a discussion of the origin of the *Book of Life* the reader is referred to an article in the *Journal of Theological Studies* vol. XIII p. 580 foll.

A copy of this document is among the papers left with me by Mr Codrington. He informs me that his copy was taken from a MS in the library of Sharfeh in the Lebanon. On the outside of the brown-paper cover in which it is sewn is the following title: "The Book of Life, according to the custom of the church of the Mother of God which is in the city of Beroea [Aleppo]. The book was written by the command of Ignatius, Patriarch of Antioch of Syria, who is Simon, in the year of the Greeks 1959" (= A. D. 1648).

A copy of the same document, contained in Cod. Vat. XXXIX, is described in the Catalogue of S. E. and J. S. Assemani, vol. II p. 275. Appended to it in this MS is a letter of the patriarch Simon Ignatius in which he gives orders for the Book to be written out for the church of Aleppo; and the date given is again A. Gr. 1959.

In the Vatican MS and that from which Mr Codrington copied at Sharfeh the folios correspond exactly; so that these two MSS were probably made from the same original, or copied one from the other. The Vatican text has very kindly been collated for me with Mr Codrington's copy by Dom Mauro Inguanez of Monte Cassino.

The few variants that seemed worth recording are given in the notes, where C = Mr Codrington's copy, and R = the Roman MS.

TRANSLATIONS.

I. GEORGE OF THE ARAB TRIBES.
II. MOSES BĀR KĒPHĀ.
III. THE SYRIAC ANAPHORA OF St JAMES.
IV. THE BOOK OF LIFE.

I.

AN EXPOSITION OF THE MYSTERIES OF THE CHURCH MADE BY A CERTAIN BISHOP NAMED GEORGE. fol. 184*a*

Whereas doctors of the Church have made expositions of the mysteries at length and minutely and in elevated style, fol. 184*b* especially the holy Dionysius, the disciple of Paul the apostle, one of the judges of the Areopagus, who was bishop of the city of Athens: I also have made (one) in brief for the instruction of lovers of doctrine, especially of those who are feeble like ourselves, and are unable constantly to read the volumes of the holy fathers, either because they have them not at hand [1], or else because it is not every one that is able to comprehend the lofty meaning of the fathers. Wherefore, that which has been done by the holy doctors, and said by Dionysius himself and others in detail, I have done briefly, in easy and simple language, according to the capacity of every one who requires to know the power of the holy mysteries.

The beginning, then, of the mysteries of the Christians is the true faith. And therefore the ecclesiastical canon commands that he who draws near to Christianity should first learn the faith, after he has been for a stated time a hearer of the holy Scriptures at the hand of the deacons. Now the hearing of the Scriptures which comes through the deacons,

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[1] Lit. *they are not found by them.*

who are the cleansers [1], cleanses them from old habits and forms them a new form and a new creature, as it were in the womb. But the faith is a way which leads to the accurate truth and to spiritual conversation, without which (way) no man is able to overtake the truth. For as a babe is formed naturally in the womb of its mother, and then by birth comes to see the light of the sun; so here also, he who fol. 185*a* draws near to Christianity is formed by the deacons, and cleansed by the hearing of the holy Scriptures. But when he has taken hold of the way, which is faith, to come to the one true God, then he is born by baptism at the hand of the priests; and he becomes a son of God by grace, and is accounted worthy of the vision of the divine light.

Our Father who art in heaven, which the baptized learn and repeat, makes known that they are now become sons of God, and have gone forth from under the dominion of evil, and have been set free from being, as they were, sons of wrath.

He who draws near to baptism is stripped of his garments, and they loose his loins and take away his shoes, and he is turned to the West and renounces Satan. The stripping off of his former garments makes known that he has stripped off all the old and reprobate, godless conversation, and also the old man. But that he is turned to the West and renounces Satan, signifies that he has renounced and rejected all the darkness of error of the dark demons, and of the devil their chief.

The exorcism of the priest is a battle with Satan, and a supplication to the Judge that he who is being baptized may be set free from the captivity and subjection of the dominion of evil.

Afterwards he is turned to the East, to the quarter which

Cf. Dionys. Areop. *De Eccl. Hier.*, *P. Gr.* III 508 A; and for the whole of this exposition of Baptism compare Dionys. *op. cit.* cap. II.

is the mother of the luminaries: and by this he signifies that he has turned to the divine light. And then he makes confession of Christ. The confession of Christ makes known that he has renounced and withdrawn from Satan, and has drawn near to Him who is the true God, and to His heavenly good things.

Afterwards he is signed with oil three times in the form fol. 185*b* of a cross, the priest invoking over him the Holy Trinity. But first be it known to every one, that over all the mysteries of the Christians is signed the honoured cross, which signifies the death of our Lord; and without the cross not one of the mysteries of the Christians is performed. And although the Father and the Holy Spirit were not present at the incarnation or the sufferings or the death, save by will only, yet this we signify by the seal of the cross: that through the same cross — that is, through Him who was crucified upon it — we have acquired the knowledge of the Trinity, of the Father, and of the Son Himself, and of the Holy Spirit.

But that it is signed upon his face, upon the head which is the honourable and superior member, shews this: that by the sight of it he shall be terrible to the demons always: even as it was done in Egypt, where the destroyer feared to come near to the doors whereon was the type of the cross.

The sponsor — the same is the qarrībhā [1] — is a teacher of virtue, and one who presents to the things divine. He also signifies the modesty of him who is presented: that he has not dared of himself, without the intervention of others, to approach to that which is too high for him.

The writing of the name of him who is being baptized signifies that he has been written in the book of life; but that of the sponsor, whose name (also) is written, shews a

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[1] This word means *neighbour* or *relation;* but here it evidently has a technical sense: one who stands by at baptism (cf. Bār Kēphā fol. 170*a*).

goodly record of his care for him who is being presented.

That his whole body is anointed, makes known that he is entering a contest against Satan. For he also who enters the fol. 186*a* contest of a combat with men is anointed with oil, that the hands of him who contends with him may slip from him. So here also: the oil is an invincible armour against the demons.

The font represents the tomb of Christ; and the water that is in it, the womb that brings forth children, spiritual and immortal and incorruptible, as by a resurrection of the dead.

The baptism of him who is baptized is a re-birth. That he is dipped three times, is a mystery of the three days our Lord was in the tomb. The right hand of the priest is a sign of the secret re-formation of him who is baptized.

That the priest says *Such a one is baptized,* and not "I baptize", he makes known by his humility that this awful act[1] is not his, but by grace the gift has been bestowed upon him to administer these mysteries.

The coming up out of the font is a sign of his going up to heaven — like the going up of our Redeemer out of the grave to heaven.

That he is sealed after he has been baptized, makes known that by the seal he receives a sweet and spiritual savour. The seal itself, moreover, is that which completes the divine gifts.

The white garments which they put on after baptism signify that they are become sons of the heavenly light; and the softness of the garments is a sign of the easefulness[2] of the spiritual birth.

fol. 186*b* The stoles (*orarium*), that is to say crowns, which are upon the heads of the baptized, declare the freedom which they have received through Christ.

Again, the incense which (goes) before the baptized is a

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[1] Lit. *thing*, or *matter*.

[2] Or *repose*: Syr. *raʿdūthā*, a rare word.

sign of the pleasantness which knows no pain [1]. The lights which (go) before them declare the lightsomeness of the divine knowledge which they have received through baptism in the name of the Father and the Son and the Holy Spirit. Their entry in the service into the nave makes known their entry into the kingdom of heaven, and their return to Paradise, from whence they of the house of Adam went forth, and the joy of the angels on their account.

The entry of the males into the sanctuary signifies the approach to the tree of life, from which in the beginning Adam was withheld by reason of the transgression of the commandment.

The reception of the holy mysteries signifies completion and perfection, and the entire union of will with the one God. The washing of the priest before the holy mysteries teaches the whole people that they should wash their mind from all [worldly [2]] cares; and again, that at the time of the mysteries they stand before God, the trier of heart and reins.

That the baptized do not wash their hands for seven days [3], they declare the indelibility of the hidden power which they have received.

OF THE LITURGY [4]. The service of the Psalm before the mysteries, which is rendered with one chant (*qīntā*) [5], shews

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[1] Lit. *not causing pains*.

[2] See Bār Kēphā (fol. 154*b*) who appropriates this comment and supplies this word, here omitted.

[3] Compare Tertullian, *de Corona*, cap. 3 'exque ea die lavacro quotidiano per totam hebdomadam abstinemus.'

[4] Syr. *Qurrābhā*, lit. *Offering*.

[5] I am not sure of the liturgical meaning of this term. It comes from the Hebrew *qīnāh*, and means ordinarily a mournful hymn, or elegy; but in connection with the Syriac offices it seems to denote non-scriptural, or New Testament phrases introduced into the Psalms by way of farcing, with their accompanying chant.

the one will of the whole congregation [1] of the Church, and (their) union with God.

Holy art Thou, God, which they cry three times, is a declaration of the conversion of the gentiles, and (of) the fulfilment which we now make of this mystery, the which Isaiah foresaw.

fol. 187*a* The hearing of the holy Scriptures and their meaning is the constant and spiritual food of the soul, (and is), as it were, instead of the bread and water with which the body is nourished. But that the Old Testament is read before the New, signifies that that which the Old said the New has shewn to have been fulfilled.

The censer, which the deacon takes about the whole nave, signifies the care of God for all, and the condescension and sweet savour of Christ. The return again of the censer to the sanctuary signifies the fixedness and unwaveringness of the divine care, which remains as it is, without diminution: even as a lamp, which is not diminished by the taking from it of many (lights).

The peace which the faithful give to one another puts away and quenches former enmity and wrath, and brings about peace and quietness, and love of one with another, and reconciliation with God and with the holy angels.

Now the deacons represent the former Levites; and for this reason they perform all offices of the Church: that is, the readings of the Scriptures, the proclamations (*kārōzūthā*), and the standing by the doors of the nave; and they at all times cry out (commanding) silence to all; and they set all classes each man in his place and order, according to his condition.

But the priest enacts three (parts): first, a likeness of our

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[1] The Syr. word *mullāyā*, 'fulness', in this sense answers exactly to the Gk. πλήρωμα.

Redeemer and Lifegiver, who offered Himself for us an oblation to God His Father, so that He was reconciled to us; secondly, he is the tongue which is in the head of the ecclesiastical fol. 187*b* body; thirdly, he portrays spiritual images by a mystery [1].

The altar signifies to us Emmanuel[2] Himself, who is the tree of life. The bread and wine which are upon it (signify) the body of God the Word, wherein was blood also; and they are the fruits of the tree of life.

That we mingle the lifegiving cup of wine and of water, is a symbol of the lifegiving blood and water which flowed from the side of our Redeemer on the cross.

The veil [3] which is over the mysteries signifies the secretness and invisibleness of the power that is hidden in the mysteries. That it is removed by the deacons, signifies the coming down and manifestation of Christ to each one according as he is worthy.

The veils [4], or curtains, of the sanctuary are a symbol of the screen which is between us and the hiddenness of that heavenly place.

That at the time of the celebration of the mysteries those go forth, and do not receive the oblation, who against their will are tempted by demons — for causes which we do not understand and which God alone knows — signifies this: first, that the holy mysteries may not be insulted by devils; again, because nothing pertaining to the kingdom is given to a man so long as there is any wrath against him on the part of the king. But the fathers say that he who is tempted, it is by his own will that he is tempted; for whether it be by reason of sin that he is tempted, by his own will he fol. 188*a* sinned, and was delivered over to the demons, according

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[1] Possibly the plural should be read, *by the mysteries*. Cf. p. 35 below.

[2] Cf. Dionys. Areop. *De Eccles. Hier.* cap. IV; *P. Gr.* III 484 D.

[3] Syr. *shōshepā*, a small head-veil.

[4] Βῆλον, *velum*.

to that: "I delivered them over to Satan that they might be taught not to blaspheme"[1]; or whether it be for any other cause, through his own sloth and cowardice he is tempted. But if he be a child, he is sometimes tempted for the sins of his fathers; or because God foresees what is about to happen to him, He brings in chastening beforehand for a warning, and contrives a healing before the disease: even as was done by (a divine) dispensation with Nebuchadnezzer the barbarian, king of Babylon, to whom He shewed the dream of a tree[2], and revealed to him the interpretation thereof by Daniel, and counselled him to heal his stroke by almsgiving before it should come[3]. But sometimes through evil men and sorcerers this manner of delivering over (to demons) is brought about. And it is plain that there are many who are tempted by devils for divers sins — if indeed it be true that the source of everything evil is from Satan — and we all commit many sins, yet our sins do not appear: but the Church judges (only) those things that are open and visible; and those that are secret and invisible she leaves to God who sees them, that He may judge them.

To those again who are in penance the oblation is not given, because they have sinned after the communion of the mysteries; for he who sins after the communion of the mysteries is like a slave who has offended against the king, fol. 188*b* and has gone and given to the king's enemies the gift which he received from the house of the king: and what he did was known to the sons of the king's house, who are the priests, and they told of him to the king, and he was forbidden to see the king.

The deacons, again, are a likeness of those angels that were seen at the head and the feet of Jesus our Redeemer.

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[1] I Tim. I 20. [2] Lit. *shewed by means of the dream of a tree.*
[3] Dan. chap. II.

The stoles (*orarium*) upon their left shoulders signify their subjection to the priests, like subordinates (ταξιώτης); for he who is in authority wears the stole upon both of his shoulders, or upon his head. The fans in their hands denote the wings of their mind, which fly aloft without drooping. Their bowing down to the ground is a likeness of those guards who fell upon the ground for fear at the time of our Lord's resurrection.

The bending of the knee is a sign of our fall through the transgression of Adam. Our rising up from the genuflexion is a sign of our resurrection through the resurrection of our Lord. But on Sunday, and again during the seven weeks of Pentecost, we do not bend the knee, because they are the days of Christ's resurrection, by which our resurrection came about.

Our Father who art in heaven is a prayer of confidence[1], which shews us to be sons of God by grace; and there is in it a confession of the Creator, and love of things good, and rejection of things evil, and hope, and forgiveness of sins, and a request for what is needful.

Holy things to the holy signifies that holy things are given to pure and holy men, and not to the defiled and the unclean.

One holy Father, one holy Son, one holy Spirit, shews the fol. 189*a* equality of essence of the Holy Trinity of the Father and the Son and the Holy Spirit; and (it is) a confession of the divine and blessed nature (of Him) who has made the mortal nature of men worthy of the holiness of His name.

The dividing of the holy mysteries to the faithful signifies the gathering together of the faithful themselves, and their union with one another and with Christ, even as the prophet said concerning Him: "I will divide Him among many; and

[1] Or *free access* (παρρησία).

to many He shall divide the inheritance"[1]: which is the bestowal of forgiveness of sins.

The reception of the mysteries brings about for us a union with God the Word, the Son of God. The right hand which is stretched out, the left bearing it to receive the mysteries, is a sign of the honour of the gift that is given, which is a pledge of immortal life.

That the priest who offers the oblation receives first, and then gives to the others, makes known his goodly testimony concerning the mysteries.

The prayer after the reception of the mysteries is the thanksgiving and confession that every one renders after the receiving of the gift.

The Book of Life, which is read upon the altar before the consecration of the mysteries, shews forth a memorial of the saints, and their fellowship with Christ, and that their names have been written in the book of life which is in heaven.

That the priests wash their hands before the altar, signifies fol. 189*b* that they stand before Christ, the trier of heart and reins, and to Him commit all their faculties. It also teaches all the people to wash their minds from all worldly cares and thoughts[2].

CONCERNING THE CONSECRATION OF THE CHRISM[3]. The chrism, that is the oil of anointing, is consecrated once every year, on the Thursday of the Mystery, either immediately after the morning office or at the third hour of the same day. And the bishop alone consecrates it; for a presbyter is not permitted to consecrate it. And he consecrates it thus:

The bishop assembles the whole church to the holy nave; and the lesson of the holy Scriptures is (read) which is

[1] Cf. Is. LIII 12. [2] See above, p. 15. [3] *Μύρον*.

assigned for this matter; and after the lesson of the Scriptures, the deacon's proclamation [1] is made, and the hearers, who are unbaptized, go out, and those who are tempted by devils and those who are in penance; and straightway the doors are closed as usual, and the subdeacons stand by them.

Now that oil which is put into the chrism [2] is seasoned beforehand and spiced [3] by the perfumers' art, or with Egyptian balm [4]. But oil pressed from the olive alone is consecrated, as the law of the ecclesiastical canon commands; for the canon does not allow any other kind of oil to be consecrated or to be employed in any of the ecclesiastical rites — neither in (the preparation of?) the eucharistic bread (*qĕṣāthā*) nor in any other (rite) — except only olive oil. For all other oils — I mean that of sesame, and that made from Egyptian radishes, or that which physicians make from eggs for use in sicknesses, fol. 190*a*
or any other oils whatsoever, such as that of sheep, or that of cows, or of nuts and of almonds, and the rest — are a symbol of false doctrines and of corrupt heresies, such as have the name only of Christ upon them, but are far from His truth. But the oil of the olive is a symbol of the pure doctrine of the Church; and it alone is the true oil, both in name and in fact. And even as we are not allowed to mingle strange doctrines with the doctrine of the Church, so neither are we allowed to mingle any of these oils with any of the mysteries of the Church; and he who does so is rejected of the doctrine of the truth.

The bishop takes that oil which he wishes to consecrate,

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[1] Syr. *kārōzūthā*, which may also mean *litany*; but here it evidently describes the formulae for the dismissal of catechumens. See fol. 191*a*, where it is said that in this service also, as in that of the Mysteries, the catechumens "go forth at the word of the deacon".

[2] Lit. *that chrism*. The text is altered by a second hand into *that of the chrism*.

[3] Cf. Dionys. Areop. *op. cit.* cap. IV; *P. Gr.* III 477 C.

[4] 'Οποβάλσαμον.

placed in a vessel of gold or of silver or of glass, and goes forth from the diaconicum with a procession, twelve deacons carrying twelve fans and covering the oil and the bishop at once. And censers and lights go before him (*or* it), and the whole brotherhood of the people singing hymns. And thus he brings it in and sets it on the holy altar. And he consecrates it with the prayers appointed for it. But it is not covered with a veil, but by the fans only. And henceforth he uses it in all the services of the Church, in the consecration of the nave, and in the consecration of the altar; and those who are being baptized are signed with it; and some of it the priest pours upon the waters of the font in the fol. 190*b* form of a cross three times, when he consecrates it, giving praise [1]. And with it also the baptized are sealed after they have been baptized. And without it not one of the ministries of the Church is completed.

That the bishop sets it upon the altar covered by the wings of the fans, shews that all the works of the Church, and all her rites, she performs with meekness and modesty and in secret, and not with vain glory and ostentation.

But this holy chrism, by the materials of its preparation, portrays and shews to us Emmanuel Himself. For Emmanuel also is compounded of divers elements [2], even as the chrism is compounded and spiced with divers materials; and it is the perfecter and completer, and the sweet savour of all the services of the Church: even as the apostle Paul explains to us, saying: "We are a sweet savour in Christ unto God" [3]. And the chrism, if it be duly seasoned with those roots which are added to it, its odour does not grow faint, nor does it lack (the scent of) anything that is put into it. And our Lord also has said: "Whoso eateth my body and drinketh

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[1] The verb *hallel* sometimes means to utter a doxology, and here it doubtless refers to the mention of the Trinity.

[2] Lit. *materials*.

[3] 2 Cor. II 15.

my blood, he abideth in me, and I in him; and I will raise him up on the last day" [1].

But the twelve wings of the fans signify the wings of the seraphim, who stand by the appointed place [2] of Jesus. The altar also depicts Jesus to us: and as the altar is consecrated with the chrism, and it (the chrism), again, is always consecrated upon it; so Christ also, — He it is that consecrates as God, and He it is that has been consecrated for us as man, as He said: "I consecrate myself for them" [3]. fol. 191*a*

But that the priest pours some of it upon the waters of the font, making a cross, signifies this: that Jesus Christ, God over all, condescended even to the death of the cross and to the three-days burial.

That when the chrism is being consecrated all those classes who are not fully initiated [4] go forth at the word of the deacon, makes known that the service of the chrism is one that fully initiates [5] and perfects like that of the Oblation, and that none are permitted to see these mysteries of the Christians, save only those who are fully initiated.

These things we have composed briefly, for the understanding of those who may fall in with them, such as will not encounter our words with hostile prejudice.

The end of this Exposition of the Mysteries of the Church.

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[1] John VI 56, 54.

[2] The Syriac word *waᶜdā* is nearly equivalent to "rendezvous".

[3] John XVII 19. We might put *sanctify* for *consecrate* throughout this paragraph: Syriac cannot make the distinction.

[4] Lit. *complete.*

[5] Lit. *completes.*

II.

fol. 146b

THE EXPOSITION OF MOSES BĀR KĒPHĀ THAT IS THE EXPLANATION OF THE MYSTERIES OF THE OBLATION.

Shewing by how many names this rite is called. — We say that it has six names. It is called "Assembly", "Communion", "Access", "Oblation", "Mysteries", "Perfection of Perfections". It is called "Assembly", because it assembles the scattered faculties that are in us into the unity of the one God[1]; "Communion", because we communicate in the body of Christ, and become one body with Him, according to that: "Whoso eateth my body and drinketh my blood, he abideth in me, and I in him"[2]; and according to that which the apostle said: "We are the members of Christ"[3]. (It is called) "Access"[4], because by it they that were far off and they that were near, and they of heaven and they of earth, have been brought near to one another; as Paul has said: "In him we both have access"[5]; that is, the People and the peoples, heavenly and earthly beings. (It is called)

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[1] Cf. Dionys. Areop. *De Eccles. Hier.* cap. III; *P. Gr.* III 424 C.

[2] John VI 56.

[3] Eph. V 30; 1 Cor. VI 15.

[4] *Qurrābhā*: applied to the Eucharist this word really means "bringing near", "offering".

[5] Eph. II 18.

"Oblation" *(Qurbānā),* because He was made an oblation to God the Father for our sins, as the apostle said: "He who offered himself for us"[1], etc. And in the law of Moses also they used to call "qurbānā" those sacrifices which were offered for sins. (It is called) "Mysteries", because Christ delivered them secretly to the company of His disciples in the upper fol. 147*a* chamber. Secondly, because that after He had delivered them to the disciples, He revealed to them the mystery concerning His passion. (It is called) "Perfection of Perfections", because without it not one of the divine mysteries is perfected; for he who is baptized is not perfected except he receive the mysteries; so also he who is blessed (to be) a deacon or a presbyter, with it he is perfected and completed[2].

Again, a mystical interpretation[3] *of the semantron*[4]. — The semantron is struck for the following reasons. First: that when we hear its voice we may understand that by wood we transgressed the commandment and were driven away from Paradise, and by the wood of the cross came our redemption from the sin of the transgression. And so, when we hear its voice, we sign ourselves with the cross [? saying,] *Bless, my Lord:* that is, Permit me, Lord, to praise Thee for Thy redemption; according to that: "Lord, open thou my lips"[5]. Secondly: as a trumpet assembles the forces of a king for the extolling and praising of the king, so the semantron assembles us for the praising of our King, Christ. Thirdly: as the trumpet, or the herald, assembles the king's forces to battle and combat with the enemies, so the semantron assembles us to battle with Satan, the enemy of our human race. Fourthly: as the trumpet, or the herald, assembles the

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[1] Hebr. IX 14.
[2] Cf. Dionys. Areop. *op. cit.; P. Gr.* III 424 D.
[3] Θεωρία.
[4] Syr. *nāqōshā*, i. e. "knocker". [5] Ps. LI 15.

king's forces that he may give them gifts, so also the semantron assembles us to Christ, our King, who gives us these gifts: forgiveness of sins, the granting of our reasonable requests, and likewise spiritual gifts.

Concerning the reading of the Scriptures, what it signifies; fol. 147b *and concerning "Holy art Thou, God"*. — It is right that we should make these enquiries concerning *Holy art Thou, God.* First: who taught us to say it. Secondly: why we say it. Thirdly: to which of the Persons of the Trinity it is addressed. Fourthly: what we signify by saying *Holy art Thou, God; holy art Thou, Almighty*[1]*; holy art Thou, Immortal: who wast crucified for us, have mercy upon us.*

As to (the question), who taught it us: some say that it is taken and introduced from Isaiah the prophet; for he saw a marvellous vision, and was vouchsafed a revelation from God, and heard the seraphim sanctifying the Lord of glory and saying: "Holy, Holy, Holy, Lord of sabaoth"[2]; and from him certain holy men adapted it and appointed it in the Church. But others say that at the time of the crucifixion, after Christ had given up His spirit into the hands of His Father, the holy seraphim came together round about the body of Christ, and sang this hymn as far as *who wast crucified for us;* and they left out this clause, and very rightly, since it was not for them that He was crucified, but for the whole race of men. At that time, they say, Joseph the Councillor was present, he who begged the body of Christ from Pilate the judge and embalmed it; and they say that when he heard them saying *Holy art Thou, God; holy art Thou, Almighty; holy art Thou, Immortal,* his own mind was enlightened, and he added (thereto) *who wast crucified for us, have mercy upon us.* A councillor[3] is one who carries the king's ring and seals (his) letters. Others say that

[1] Or *Mighty One.* [2] Is. VI 3. [3] βουλευτής.

by Ignatius the Fiery[1], the disciple of Paul the apostle, it fol. 148a was fixed in the Church, both it and the present manner of singing the service in two choirs: for in former times one choir used to sing, like the Jews, with whom this is maintained to the present day: for they say that he was rapt in his mind even to heaven, and saw the choirs of angels, one singing praise and the other answering to it; and he heard this hymn there, and fixed it in the Church. But again it is said that by the shores of the sea there is a bird that is ever singing this song of praise[2]. But however this may be, it was by this holy man (Ignatius) that it was fixed in the Church.

The second (question): to which of the Persons of the Trinity it is addressed. — And we say, to the Son, who became incarnate and was made man for us. For we do not say as the heretics say: now they say thus: "Holy art Thou, God the Father; holy art Thou, Almighty Son; holy art Thou, Immortal Holy Spirit". Now if it be so as these say, He who was crucified is found to be other than these three, being a fourth. And so they confess a Quaternity and not, as the Christians do, a Trinity. But we say that it is addressed to the Son; and so to the self-same Son, who because of us and for us became man and was crucified, we say *Holy art Thou, God; holy art Thou, Almighty; holy art Thou, Immortal: who wast crucified for us, have mercy upon us.*

The third question: why we say "Holy art Thou, God". — We say: that we may render thanks to the Word, who for us became incarnate and was crucified and died and redeemed fol. 148b us: and for this reason we sanctify and praise Him.

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[1] I. e. St Ignatius of Antioch.

[2] Isaac of Antioch (5th century) wrote an immensely long poem on a parrot which repeated the Trisagion in the marketplace at Antioch: ed. Bedjan p. 737—788.

The fourth question: what we signify by saying "Holy art Thou, God". — And we say that, understanding God the Word, who when He was rich became poor for us, and was made man without being changed from being God, but shewed the more that He is God by becoming man for us without being changed: we render Him thanks, saying *Holy art Thou, God.*

What we signify by saying "Holy art Thou, Almighty". — And we say that, understanding God the Word, who for us was made flesh and received sufferings and stripes and buffets and the cross, and by this weakness appeared mighty in two ways — by remaining impassible; and by binding Satan the accursed, and rescuing us from the dominion of the tyrant, as Paul says: "He stripped bare by the putting off of his flesh the principalities and powers of the air"[1] — we render Him thanks, sanctifying and saying: *Holy art Thou, Almighty.* And again, He is almighty in that He was able to become incarnate without being changed, and to suffer and be crucified and die while He remained impassible and immortal.

What we signify by saying "Holy art Thou, Immortal". — And we say that, thinking of the same God the Word, who was implicated with death through the medium of the flesh, and yet remained immortal — since He went down to Sheol and brought out the souls that were there held captive, and rose the third day, and thereby gave us a great pledge of (our) resurrection and of immortality — we thank Him, saying: *Holy art Thou, Immortal.*

fol. 149*a* *What we signify by saying "Who wast crucified for us, have mercy on us"*. — And we say that, understanding that He bore all things for us, so as to give Himself even to the death of the cross for us, we render Him thanks, saying:

[1] Cf. Col. II 11, 15.

Who wast crucified for us, have mercy on us now also, even as at all times Thou hast had mercy upon us.

Concerning the reading of the Scriptures. — The Scriptures are read for these reasons. First: that they may give spiritual food to the soul and may nourish it, even as bread and water nourish the body[1]. Secondly: they are a doctrine of life, and a sure tidings of the kingdom of heaven.

Concerning the zummārē and hullālē[2]. — The zummārē and hullālē before the holy Scriptures, like a horn or trumpet, summon the people of the faithful to hear the divine words, (which are) as spiritual food to their souls.

Why the Old (Testament) is read before the New. — And we say, for this reason the Old Testament is read first: that it may be as a witness to testify to the New that it is true. Again, the New is read afterwards, that the New may declare that what the Old said has been fulfilled and accomplished.

What signifies "Stand we well", which the deacon says [before] the Gospel. — And we say that this is its meaning: Be silent, and hear. He urges the people to do three things: to stand well; to be silent and not to speak; to hear with understanding the things that are read, and not to allow their thoughts to wander. fol. 149*b*

Concerning "Peace to you all", which the priest says before the Gospel. — We say that by *Peace to you all* he signifies this: This that I read is the good tidings of the peace of Christ, who set the heavenly beings at peace with them of earth, and the People with the peoples: even as the angel said to the shepherds: "Lo, I bring you this day good tidings of great joy"[3], etc.; and according to that: "How beautiful on the mountains are the feet of them that bring good tidings of

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1 Cf. George of the Arabs fol. 187*a*.

2 I. e. "hymns and praises": but with technical connotation here.

3 Luke II 10.

peace" [1], etc.; for "gospel" (εὐαγγέλιον) is interpreted "good tidings".

On the proclamation [2] *of the deacon after the Gospel.* — It

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[1] Is. LII 7; Rom. X 15.

[2] Syr. *kārōzūthā*. There is nothing whatever in Bār Kēphā's comments to lead us to suppose that he is here speaking of a diaconal "litany" after the Gospel, such as is found in the Greek 'St James'. Such litanies are not met with in texts of the liturgy of the Syrian Jacobites. His words imply only an exhortation to the people, containing some sort of allusion to the Gospel just read, and to the "dispensation" of Christ with which it is concerned. It is true that (1) the words "to offer petition and supplication" may at first sight appear to refer to the people's responses to a litany; and similarly, (2) the words "*all these* things that the deacon says have regard ... to the people", may be thought to point to the deacon's part in a litany. But as to (1), the expression to "urge to make supplication" occurs again in connection with the "Proclamation of the step" (fol. 153*a*, below), which is clearly not a litany, being followed by no response, or even prayer, of the people; it comes again (fol. 154*b*) in the comment on the deacon's admonition "Let us bow our heads". The expression then is colourless, and implies only that the effect of these diaconal addresses is to urge the people to good dispositions and private prayer. As regards (2): I have translated "all *these* things", etc., that I may not appear to be reading my own interpretation into the text; but the Syriac may, and evidently does here, mean only "all *such* diaconal remarks". What Bār Kēphā means to say is that all diaconal remarks throughout the service are addressed to the people. Bār Ṣalībī, who appropriates this comment of Bār Kēphā, makes this quite clear; he writes: "And it is right to know that *all things* that the deacon says *during the liturgy* have regard to the people, and convey commands to them" (*Corpus Script. christ. orient.*, scriptores syri, series 2, tom. XCIII p. 21; versio latina p. 47).

Further, in his commentary Bār Kēphā pays particular attention to the people's responses. In 22 cases he quotes and comments on their answers to priest or deacon; and the saying by them of *Kyrie eleison* is duly noticed before the Invocation and at the end of the diptychs. If then he had been speaking of a litany here, he could hardly have failed to speak of the people's very important part in it.

There is yet another point to consider: Bār Kēphā says that this proclamation urges the people "to offer petition to *God the Word*"; and we can feel sure that he means this to be taken quite literally, since he elsewhere carefully distinguishes between prayers addressed to the Father and those addressed to the Son. But what reason could he have for asserting that here *Kyrie eleison*, and the like, were addressed to the Son rather than to the Father?

I believe that the proclamation here referred to was a formula (probably variable) of the kind found in Renaudot vol. II p. 9, that it was merely a

urges the people to offer petition and supplication to God the Word, who for us fulfilled the dispensation. And it is right to know that all these things that the deacon says have regard, for the most part, to the people.

Concerning those things that the deacon says: "Go, ye that have been dismissed"; and concerning those who go forth from the church at that time. — It is right to know that at one time these five classes used to go forth from the church when the deacon said *Go, ye that have been dismissed:* catechumens, energumens, (another class of) energumens, lesser penitents and greater penitents. The catechumens were those who were not yet baptized, but were being instructed for a short time before they were to be baptized. The energumens were those who were possessed with[1] demons. The other energumens were those who were possessed with passions of sin. And both these kinds of energumens were those who were possessed after they had been baptized and had partaken of the holy mysteries. The greater penitents were those who had begun their penance a considerable time before, and were now coming to the end of it. The lesser penitents were those who had recently begun their penance. And both kinds of penitents, whether the greater or the lesser, fol. 150*a* were those who had sinned after they had been baptized and had partaken of the holy mysteries. These five classes, then, were left in church to hear the reading of the Scriptures, that they might be cleansed by the living words which they heard. But after the reading of the Scriptures the

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substitute for a sermon on the Gospel, and that it corresponds to the *turgāmā* (i.e. "interpretation") after the Gospel mentioned by mediaeval Nestorian commentators. It is to be noticed that the passage in which Bār Ṣalībī (12th cent.) uses the Greek word λιτανεία in speaking of this *kārōzūthā*, is inserted into this very comment of Bār Kēphā. I hope to deal with Bār Ṣalībī on some future occasion; and I need only say here that, so far as I can understand the case, he is not speaking of a "litany", in the ordinary sense, at all.

[1] Lit. "exercised by".

deacon used to cleanse them[1] and send them out: with each word sending out one or two of these five classes. In saying *Go, ye* (masc.) *that have been dismissed*, and *Go, ye* (fem.) *that have been dismissed:* this he said in general to those five classes whom he was about to send out severally with one word for each. By saying *Let no one of the catechumens*, he used to send out those who were not yet baptized. Again, by saying *Let no one of the energumens*, he used to send out those who were possessed with demons, and those who were possessed with disgraceful passions. Again, by saying *Let no one of those who are not able to make supplication with us*, he used to send out both classes of penitents. But by that other thing which he said, *Take knowledge of one another*, he would strictly charge them that none of those five classes should remain among them; since they were not worthy to tarry for the seeing and partaking of the secret and holy mysteries. But by saying *Shut the doors*, and *Stand ye well:* — *Shut the doors*, he used to command his fellow deacons: Give heed to the doors, lest any person of those five classes should enter: since they used to stand by the doors. But by that, *Stand ye well*, he used to command the holy people, that they should stand well[2] at the divine mysteries.

Here it is necessary to say why those five classes were driven out and did not partake of the holy mysteries. And we say: the catechumens, because they were not yet baptized; and it is not right for those who are not yet baptized to partake of the holy mysteries, since their sins have not
fol. 150*b* yet been pardoned and sanctified by baptism; (and) it is

[1] This comes from George of the Arabs (fol. 184*b*), who calls the deacons "cleansers" because they cleanse the minds of the people by the reading of the Scriptures. The idea is borrowed from Dionys. Areop. *De Eccles. Hier.* (*P. Gr.* III 508 A).

[2] Lit. *that there should be to them a fair standing.*

not seemly that one defiled should come in contact with the mysteries. As for those who are possessed with devils: those who are (thus) tempted are either grown-up or children; and why they are tempted the God of all knows after His unsearchable judgments. However, what we can understand is this: grown-up persons are tempted by Satan for these three reasons: either for their sin, according to that: "I delivered them over to Satan that they might be taught not to blaspheme" [1]; or because they are cowardly and slothful; or because they become obedient to demons; or because they resist them they are tempted by them, as it befel the martyr Cyprian. But children are tempted, either for the sins of their parents, or (because) God foresees what is about to happen to them, and contrives for them a healing before the disease: as He did with Nebuchadnezzer, to whom He shewed the dream of a tree, and interpreted it by Daniel, and counselled him to heal his stroke by almsgiving before it should come [2].

Those, then, who were possessed they used to drive out, and they did not allow them to partake of the mysteries, for three reasons: first, that the mysteries might not be insulted by devils; again, because the King, Christ, is wroth against them, and nothing of the mysteries of the King's house is given to them; again, because the Holy Spirit and an unclean spirit cannot dwell together. Again, they used to drive out both (kinds of) penitents from the church, and the mysteries were not given to them, because they had sinned after they had partaken of the mysteries: like slaves who have offended against the king, and have gone and given the gift which they received from him to the king's

[1] 1 Tim. I 20.

[2] Cf. George of the Arabs fol. 188*a*.

enemies; and when the king knew it he deprived them of any further gift [1].

Concerning the going forth of the mysteries from the altar, and their going about the nave and their return to the altar. — fol. 151*a* That the mysteries go forth from the altar, and go about the nave in seemly order, and return to the altar, makes known that God the Word came down and was made man, and went about in the world and fulfilled the dispensation for us, and then ascended the cross, and afterwards ascended to His Father.

What the altar signifies. — Saint Dionysius says that the altar signifies Emmanuel [2], who is the tree of life. But others say that the altar represents the cross, upon which the Lord was sacrificed and offered as an oblation. The holy Mār Joannes [3] says that the altar represents the tomb of Christ. But we say that we know that the altar is called Christ, and is called the tree of life, and is called the cross, and other similar (names); but here the altar signifies the tomb of Christ, and is in place of His tomb, in which He was laid when He had been fastened to the cross. And hence it is right that when we build an altar we should make it long from north to south, in the likeness of a tomb. Again, if the altar signifies Emmanuel, and the body and blood are Emmanuel Himself, there are found to be two Emmanuels here. And if the altar signifies the cross, as others say, and we offer upon it the body and blood of Christ, it follows that we make a commemoration of His crucifixion and His being sacrificed; and (so) we become as it were crucifiers [4]. But Paul says: "He was sacrificed once" [5]. It remains

[1] The whole of this discussion of the phenomenon of possession, etc., is closely imitated from George of the Arabs fol. 187*b*—188*a*.

[2] Cf. *De Eccles. Hier.* cap. IV; *P. Gr.* III 484 D.

[3] I. e. St Chrysostom, whose name is regularly spelt in the Greek manner by Syriac writers: "John" being otherwise *Yuḥannān* in Syriac.

[4] Or *like the crucifiers.*

[5] Cf. Heb. IX 28; and cp. 1 Pet. III 18.

then that the altar be instead of the tomb of Christ; and this is evident from that: "Thus be ye making a commemoration of my death"[1], etc.; now His death and His resurrection were in the tomb and from the tomb.

What the bread and wine which are upon the altar signify. — The bread is the body of the Word of God, and the wine His blood. fol. 151*b*

Why we mingle the cup of wine and of water, and not of wine only. — Because blood and water flowed from the side of our Lord when He was pierced with a spear, and not blood only; for with that blood water also was mingled, as John the evangelist has said: "There flowed from Him blood and water"[2].

What rank the priest holds. — And we say that the priest is in the place of Christ, who broke His body before Him that begat Him, and distributed to His disciples. So He also said: "This is my body, which for you", etc. Secondly: the priest is moreover the tongue which is in the head of the body of the faithful, which makes supplication to God for the whole Church. Thirdly: he is also a painter, who portrays spiritual things by the mysteries[3]. Fourthly: again, he is a mediator between God and men.

Concerning the deacons. — The rank of deacons is the order of angels; for they perform the service of the cherubim, and of the seraphim which with their wings cover the altar: not that they may drive away flies, but that they may not suffer anything to approach it which is not permitted (to do so). For it is said[4]: "The likeness of what is above

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[1] Cf. Luke XXII 19; 1 Cor. XI 24—26. But cf. also the Syriac Liturgy of St James after the words of institution.

[2] John XIX 34.

[3] Cf. George of the Arabs fol. 187 *a*, *b*.

[4] Lit. *they say*. This looks like a memory quotation from the thirty-fourth Ode of Solomon: "the likeness of that which is below is that which is above". Bār Kēphā is not always accurate in his quotations.

are the things which are below". The deacons (also) fill the place of the former levites. The deacons are a likeness of those angels that were seen at the head and the feet of Jesus our Redeemer. And as the priestly Psalmist says: "He made his angels spirit, his ministers (*or* deacons) burning fire"[1]; and: "The ministers that do his will"[2]. Wherefore they perform all offices of the Church. "Holy", which they cry three times, is a declaration of the conversion of the gentiles, and a fulfilment, which we (now) make, of this mystery which Isaiah foresaw[3]: that is to say[4], the reading
fol. 152*a* of the Scriptures, the proclamations, and the standing by the doors of the nave; and they cry out at all times (commanding) silence to all; and they set all classes each man in his place and in his order, according to his condition. But the stoles (*orarium*) which are upon their left shoulders declare their subjection, like subordinates who are in subjection; for he who is in authority wears the stole upon his head or upon both of his shoulders[5].

Concerning "Bless, my lord", which the deacon says to the priest. — Many untrained and ill-instructed priests, after the deacon says *Bless, my lord,* themselves also say *Bless, my lord.* Now it is not right for the priest to say *Bless, my lord,* for these reasons. First: because *Bless, my lord* has been said by the deacon. Secondly: because the deacon, by saying *Bless, my lord,* really asks the priest to bless and pray. If then the priest turns and says *Bless, my lord,* he shews that

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[1] Ps. CIV 4. [2] Ps. CIII 21.

[3] This sentence is taken from George of the Arabs fol. 186*b*. But there it refers to the Trisagion, and has nothing to do with the deacons. Here it is clumsily inserted in the middle of another passage of George, in which he does speak of the deacons (fol. 187*a*).

[4] To get sense out of this, it must be read immediately after the words *offices of the Church*, above (as in George 187*a*.)

[5] Cf. George fol. 188*b*. The word for *subordinates* (ταξιώτης) is spelt incorrectly in the MS of Bār Kēphā.

he asks the deacon to bless. Wherefore it is not right that the priest should say *Bless, my lord.*

Concerning the incense. — The incense which goes forth from the altar, and goes about the whole nave, and then returns to the altar, signifies these things. First: the goodness of the Holy Trinity; for although it goes forth to all the saints by its care, yet it does not leave its own fixedness, and it is not changed or diminished [1]. Secondly: it signifies God the Word, who came down from heaven, and was made a sweet savour and an incense of reconciliation, and offered Himself for us to God the Father, and made an atonement for all the world and turned it back to His Father, without being changed or losing His Godhead. Thirdly: again, in that the thurible of incense goes forth from the altar, which represents Emmanuel, and goes about the whole nave among the faithful, it takes their assent and their good will towards fol. 152*b*
Him, and returns and brings it in to Emmanuel, which is the altar.

Concerning "We believe in one God". — It is right to know that from the holy apostles until (the time of) Constantine the believing king, after the thurible of incense nothing was said, but the priest used to begin the Offering (*Qurrābhā*). But after the same king had assembled the Synod of the three hundred and eighteen, and it had set forth this orthodox faith which we both believe and confess, the Synod also commanded that the faithful should recite it first, before the Qurrābhā, and then the priest should begin the Qurrābhā. The faithful therefore recite it for these reasons. First: that they may let it be known that they believe and confess aright. Secondly (to shew) that their faith and their confession are one. Thirdly: that by it minds and hearts and mouths may be hallowed. And it is right that he who offers

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[1] Cf. George fol. 187*a*.

should begin it, since he is the tongue of the whole body of the Church

Again, it is right to know that the Synod set down "I believe", and not "We believe". And it set down "I believe", because it is not a prayer or a petition — for that we should pray and make petition each for other and each with other, (this) we are commanded, and this is fitting — but it is a faith and a confession; and that we should believe or confess for or with each other we are not commanded, nor is it becoming; but let each one confess by himself and for himself. Therefore it is right that each person[1] should say "I believe", as the holy Synod set down, and not "We believe".

Again, it is right to know that this faith is divided into
fol. 153*a* five heads: the first, the theology; the second, the incarnation; the third, concerning baptism; the fourth, concerning the general resurrection; the fifth, concerning the future judgment and recompense.

Concerning the proclamation[2] *upon the step.* — The deacon urges the people by this proclamation to *stand well,* and purge their minds again from distractions and worldly cares, and to listen to those things which are said by the priest, and to make supplication to God that they (themselves) may be accepted and answered, and to answer the words which they are commanded to answer[3].

Concerning the prayer of the Peace; and concerning "Pardon,

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[1] Syr. *parṣōpā*, i. e. *πρόσωπον.*

[2] Syr. *kārōzūthā.* Bār Ṣalībī (*op. cit.* vers. lat. p. 60) says this proclamation was not in use in the 12th century among the "westerns", but that the "easterns" always employed it. It may be well here to correct a slip in M. Labourt's translation: "Post fidem, Catholicam, seu generalem proclamationem diaconus super gradum praedicat", should be: "Post fidem catholicam, seu generalem, diaconus proclamationem super gradum praedicat". The word "catholicam" cannot in the Syriac construction go with "proclamationem"; and it is not the *name* of this proclamation.

[3] These are obviously the people's answers to the priest, the Amens, etc.

my Lord, our debts by Thy grace"; *and concerning* "*Glory to the Father and to the Son and to the Holy Spirit*": *whether it is right that these be said before the prayer which is before the Peace, or not.* — We say that *Pardon, my Lord, our debts*, and *Thou art good, who art not angered*, and the like, ought not to be said before that prayer which is before the Peace; because although they are good (in themselves), yet it is not their place and not their time. And first: the Gospel is good (in itself); yet it ought not to be said in the place[1] of the Hullālā, and out of its time. So neither should these other two things, prayers namely, (be said here); for pardon and cleansing and forgiveness, and all such like, should come before the Offering *(Qurrābhā)*, and not before the prayer of the Peace[2]. Similarly, it is not right that *Glory to the Father and to the Son and to the Holy Spirit* be said before the prayer of the Peace: not because it is not right that the Son and the Spirit should be glorified with the Father, from whom they have their essential glory, but that the priest may not be supposed to address the three Persons in the Qurrābhā. And this appears fol. 153*b*
from the fact that the people also answer to the Father: *Have mercy on us, God the Father*, etc. Now the prayer *Glory to the Father and to the Son and to the Holy Spirit* does not belong to the Qurrābhā, but has been introduced by the presbyters. This appears from the fact that the service-books[3] of the presbyters are written according to the pleasure of each one, and there is no agreement among

[1] The MS has *ought not to be said not* (sic) *in the place*, etc.

[2] Various prayers ending with *Gloria Patri*, etc., and directed to be said secretly by the officiating "presbyter" (see what Bār Kēphā says below) earlier in the service, are to be found in the Brit. Mus. MS Add. 17128 (Saec. X—XI) fol. 1*a* (cf. Wright's *Catalogue* p. 226 col. 1). These were private prayers, to accompany certain ritual acts. It would seem that Bār Kēphā alludes to prayers of a similar nature.

[3] Syr. *penqīthā*, a volume, tome.

them: for whereas the lectionaries[1] of the Old and New (Testaments) do not vary in a single place, thou seest that the service-books of the presbyters contain frequent and considerable variations.

Concerning the prayer before the Peace. — It is right to know that the Qurrābhā is divided into five sections[2]. From hence begins the first section; and this first prayer is a supplication to God the Father that He would grant us that with cleanness of heart and with divine love we may give the peace one to another.

Concerning "Peace (be) with you all", which the priest says. — (By) *Peace (be) with you all,* which the priest says, he urges them to give the peace one to another in peacefulness and love, the clergy and the people alike: the clergy, according to that which our Lord said to His disciples: "By this shall every man know that ye are my disciples, when ye shall love one another"[3]; but the people, (according to that): "Thou shalt love thy neighbour as thyself"[4].

Concerning that which the people answer, "And with thy spirit". — They make answer to the priest as it were to Christ, and say: *And with Thy spirit,* even that which Thou didst bestow upon us in baptism, may we have that peace and concord of Thine which Thou gavest us when Thou saidst: "My peace I give to you, my peace I leave to you"[5]. Again, they answer the priest: With thee also be peace; as Saint Gregory Theologus said: "That peace which thou givest and receivest", etc.

Concerning the peace which we give to one another within the Qurrābhā. — By the peace which we give to one ano-
fol. 154a ther at this time we signify the following. First: since we are making ready to communicate with God through His

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[1] Lit. *books*. [2] Κεφάλαιον. [3] John XIII 35.
[4] Math. XIX 19; Lev. XIX 18. [5] John XIV 27.

body, and this cannot be so long as we are divided in ourselves and in regard to each other; accordingly we give the peace, that we may shew that, as we embrace outwardly, so inwardly we have love and concord. Secondly: by being made at peace with one another we are made at peace with God. Thirdly: the peace which we give one to another quenches and does away mutual enmity. Fourthly: by the peace which we give we signify that Christ has made an end of the enmity which was between [God] and men, and between the People and the peoples, [and between the soul and][1] the body, and has caused peace and love to reign among us. Fifthly: again, by the peace which we give at this time we fulfil the word of the Lord, who said: "If thou offer thine offering upon the altar", etc., "leave thine offering, and go, be reconciled with thy brother"[2].

Concerning the Book of Life[3] *which is read upon the altar.* — The Book of Life is read upon the altar for these reasons. First: because it proclaims before us those who have piously and holily arrived at a holy end. Secondly: that it may shew that they are living and not dead. And this is evident from the fact that they are proclaimed with Jesus, according to that: "The souls of the righteous are in the hands of God"[4]. Thirdly: because in their life they cleaved to the holy things, it is right that after their death also they should be proclaimed over the holy things. Fourthly: again, whereas they are read upon the altar, which represents Jesus, (this) makes known that they are with Jesus always, according to that: "Where I am, there shall my minister also be"[5]; and according to that: ["May they be one in us"][6]. Fifthly: it fol. 154*b*

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[1] See below, fol. 156*b*. [2] Matth. V 23, 24.

[3] *Sĕphar ḥayyē*, which might also be rendered *Book of the Living*.

[4] Wisd. III 1. [5] John XII 26.

[6] John XVII 21. I venture to supply the quotation, here illegible, from Bār Ṣalībī (*op. cit.* p. 41), who copies this passage.

shews also by this that there is a holy remembrance of them. Sixthly: by proclaiming them it[1] urges us to imitate their holy conversation, and also their right faith, that we too may be worthy of their blessed end, and after our decease be proclaimed upon the altar, as they are proclaimed[2].

Concerning the washing of the high priest and the priests before[3] *the mysteries.* — We say that in the first place the washing of the priests before the altar at the time of the mysteries teaches all the people that they also should wash their hearts from all worldly cares. Secondly: whereas the priest washes [the tips of his fingers][4], he makes known that he cleanses his conscience before the [Lord. Thirdly:] again, he makes known that to Christ, the trier of [heart and reins] and the prover of things hidden, he commits his thoughts and all the faculties of his mind. Fourthly: in that he washes the tips of his fingers only, he shews that he is clean of all sin, and that there is in him only a certain small shortcoming and a shadow of imperfections[5]. Fifthly: the washing of the priests who were under the Law foreshadowed this washing.

Concerning that which the deacon says: "Before the Lord let us bow our heads". — By this also he urges the people to bow their bodily and their spiritual[6] heads before the Lord, and to make supplication to Him, and to receive from Him this blessing, which the priest asks of Him for them in this second prayer. For in the whole of the Qur-

[1] Or *he* (the reader): there is some uncertainty as to the subject throughout this passage; but it appears to be the Book of Life itself.

[2] Much of the above will be seen to have been copied from Dionys. Areop. *De Eccl. Hier.* cap. III (*P. Gr.* III 437 B, C), on the diptychs.

[3] I. e. in the presence of: cf. George of the Arabs fol. 186*b*; also the Areopagite *op. cit.* col. 437D—440B.

[4] There is a slight tear here at the edge of the leaf, affecting the beginnings of two or three lines; but the text can be restored with practical certainty by the aid of the context and George of the Arabs fol. 186*b*.

[5] Lit. *and imperfect phantasms.*

[6] Lit. *sensible and reasonable*: corresponding to *αἰσθητός* and *νοητός*.

rābhā there are three prayers that are said over the people in particular[1]: this second one, and that before *Holy things to the holy*, and that which is said last and at the end of the whole Qurrābhā. And it is clear that they are (said) over the people in particular from the fact that before each fol. 155*a*
of the three the deacon says *Before the Lord let us bow our heads*. And these three prayers are called "of the imposition of the hand", and "over the people". It is right to know that wherever the deacon says *Before the Lord let us bow our heads*, the high priest, or priest, prays a prayer over the people. Again, it is right to know that here, in the Qurrābhā, it is not right for the people to bend the knee, for two reasons: first, because the genuflexion is a sign of our fall, and the Qurrābhā is a shewing forth of our resurrection; again, because the deacon commands thus: *Before the Lord let us bow our heads*, and not: "Before the Lord let us bend the knee". Wherefore it is right that the people should do so as the deacon commands, and bow their heads only. And the priest also says thus: *To those who have bowed their necks*. And hence we do not reject genuflexion: for if we [say "Glory be", etc.,][2] at all times we bend the knee before God; but in the Qurrābhā we say that it is not right for any one to bend the knee, nor yet in like manner on Sunday.

Concerning the third prayer, which is that over the veil[3]. — fol. 155*b*
In this prayer the priest makes supplication to God the Father, that He will receive of him, and of the people ranged behind him, this sacrifice; confessing that it is *not trusting on our own righteousness* that we have come so far

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[1] *Proprie* is the exact meaning.

[2] Lit. *if we glorify*; i.e. say the *Gloria Patri*. The word is only partly legible; but the restoration is, I think, certain. See p. 39 note 2. At the end of the prayers there referred to the presbyter is directed to say *Gloria*, and genuflect three times.

[3] Syr. *pĕrāsā*.

as to offer[1] (it) to Thee, (for) we are all sinners: but *trusting on Thy many mercies,* that Thou wilt receive it of us.

Concerning "Let us stand well", and the rest, which the deacon says. — By this that the deacon says, *Let us stand well, let us stand in fear,* etc., he urges and admonishes the people that their standing be in orderly fashion, and in fear and in modesty and in holiness: for two reasons. First: because the holy and divine mysteries are about to be revealed (and stripped) of the covering that is placed over them. Again: because in this hour the doors of heaven are opened, and the heavenly hosts and "the spirits of the righteous made perfect"[2] come down to meet and honour the holy mysteries. Now it is evident that at this time the angels come down, from the fact that at this point the deacons take hold of the fans, which are a figure of the wings of the holy seraphim.

Concerning the veil[3] or anaphora. — [It is right] that we should enquire concerning these four things: what is the interpretation of the name "anaphora"; why it is spread over the mysteries; why it is removed; why they lift it
fol. 156*a* up and let it down three times. And we say[4] that the anaphora is spread over the mysteries for these reasons. First: because it signifies the secretness and invisibleness of the Godhead which is hidden in the mysteries. Secondly: it is a symbol of the stone which was placed over the tomb of

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[1] Lit. *come to this, that we should offer.*

[2] Heb. XII 23.

[3] Syr. *kellĕthā.* This word here denotes the same thing as *pĕrāsā*, p. 43 above; *shōshepā* is also commonly used: cf. p. 17 note 3.

[4] We expect an explanation of the word *anaphora* here, but the MS does not contain one. Possibly its omission is accidental, and it is perhaps supplied in substance by Bār Ṣalībī, who gives the following explanation (followed immediately by Bār Kēphā's next comment): "Anaphoram superius interpretati sumus vestimentum, alii scalam interpretantur anaphoram, alii edictum; sicut enim edictum *ascendit* ad regem, ita anaphora ascendit ad regem caelestem" (*op. cit.*, versio latina p. 65).

our Redeemer. Thirdly: it makes known that Emmanuel Himself was covered over and hidden in the sacrifices of the Law and in that figurative service. But it is removed from the mysteries, first: because the Godhead, which is hidden in the mysteries and is not known to the uninitiated and unbelievers, is revealed so as to be known to the initiated and believers; secondly: it signifies the stone which was placed over the tomb of our Redeemer, which the angel rolled away and removed; thirdly: again, it declares that Emmanuel, who was covered over in the sacrifices of the Law, revealed Himself to us by His dispensation. But they lift it up and let it down for this reason: when the apostle Peter supposed that the grace of baptism and forgiveness was given to the Jews alone, there appeared to him the vision of a vessel coming down from heaven, wherein were four-footed beasts and reptiles and fowls and birds; and some of these were clean and some unclean. And God signified to him by this, that it was not only to the People fol. 156b of the Jews, whom the Law used to cleanse, that this grace of holy baptism was given, but to the peoples also, who aforetime were defiled. Wherefore the anaphora also they lift up and let down, that they may signify that this grace of the holy mysteries has been given for pardon to all those who have believed in Christ, whether they be of the People or of the peoples.

Concerning that which the people answer and say: "Mercies and peace and sacrifice and confession". — The *mercies* of God which have been poured out upon us, they are this *sacrifice* which has been offered for our race, and it has been pardoned. But (they say) *peace*, because it (the sacrifice) made peace between heavenly and earthly beings, and between the People and the peoples, and between the soul and the body. Again, *confession*: for when Christ confessed (*or* gave thanks) and gave it to His disciples in the upper room, He

confessed to His Father on our behalf, as Paul has said: "The bread of blessing which we receive, and the cup of confession",[1] etc.

Here ends the first section of the Qurrābhā; and the priest commences the second section, saying thus: *The love of God the Father, the grace of the onlybegotten Son, the lighting down and communion of the living and holy Spirit be with you all.* He commits them to the Holy Trinity, sealing them with three crosses, that their standing may be pure and blameless. By saying *the love of God the Father*, he shews that in His love God gave His Son to death for us, as the fol. 157*a* apostle has said. By saying *and the grace of the onlybegotten Son,* he signifies that it was by His grace that the Son tasted death for all, and not as though they were worthy of this. Again, by saying *and the lighting down and communion of the Holy Spirit,* he declares that by the lighting down of the Holy Spirit the sacrifices are accomplished and accepted. And it is not right for the priest to pause after[2] *the love of God,* and give occasion to the people to say "Amen": for it is not a prayer, but (declares that) by reason of His love God gave His Son for us, etc.

Concerning that which the priest says: "On high be the minds and thoughts and hearts of us all". — That is: now that the holy mysteries have been revealed, and the doors of heaven have been opened, and the holy hosts and the spirits of the righteous have come down for the honouring of the mysteries, *on high be our minds and thoughts,* and not below in earthly things.

Concerning that which the people answer. — There are some who answer: "We have (them) unto [? the Lord] our God"; and there are others who answer: "We are unto the Lord God". And these two answers have nothing at all

[1] 1 Cor. X 16. [2] Lit. *to cut short.*

about them that is correct. The first is not correct, because the priest does not say to them thus: "We have (them) unto the Lord our God", or, "Let us have (them) unto the Lord God", that they should answer him: "We have (them) unto the Lord". For if he were to say: "We have (them) unto the Lord", or, "Let us have", they would correctly answer him: "We have (them) unto the Lord our God"[1]. The second again is not correct, because the priest does not say to them: "Let us be unto the Lord". For if he were to say: "Let us be unto the Lord", they would correctly answer him: "We are unto the Lord our God". So then these two answers are not correct. The priest says thus: *On high be the minds and thoughts and hearts of us all.* It fol. 157b
is right (then) that they answer him thus: *They are unto the Lord our God,* according as thou hast said. This then is the correct answer: *They are unto the Lord our God*[2].

But let us explain what is the meaning of that which some answer: "We have (them) unto the Lord our God". That is: "We have with"[3] the Father, our God, His mercies which are upon us. Secondly: again, "we have with" Him the incarnation of the Son, whereby He redeemed us. Thirdly: "we have with" Him the writing of the Holy Spirit, whereby we have been written in the adoption of sons through baptism, according to that: "Rejoice that your names are written in heaven"[4].

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[1] Or *the Lord God*: the MS is ambiguous. Throughout this passage there is considerable uncertainty as to whether the original was *the Lord our God*, *the Lord God*, or *the Lord.*

[2] Or *the Lord God*: the MS is again ambiguous.

[3] The Syriac word hitherto rendered "unto" corresponds nearly to the Greek πρός. But in the present phrase Bār Kēphā understands the Syriac equivalent for ἔχομεν πρὸς Κύριον to mean "we have *with (apud)* the Lord". Syriac has no verb "to have", and says "there is to us": hence an ambiguity which probably led to the formula being changed to "they are unto", etc. The Fragments B and C, published in this volume, still have the formula which Bār Kēphā rejects, viz. "we have (them) unto the Lord".

[4] Luke X 20.

Concerning that which the priest says: "In fear let us confess[1] *to the Lord".* — And why does he command them to confess to the Lord in fear? We say, for three reasons. First: because the mysteries which were hidden have been revealed. Secondly: because the angels have come down and stood round about the mysteries. Thirdly: on account of this great gift which He has given us.

And so the people answer him: "It is meet and right". — That is: *It is meet and right* that we should confess to Him in fear, as thou hast said. And because the priest sees that he and all the people are become one body, he takes their (expression of) assent and bows down to offer for them this sacrifice; and he confesses to his Lord secretly, saying: *Truly meet and right is it that Thee we should glorify*[2], *Thee we should bless*, etc. This is the beginning of the Offering[3], and from here the priest begins to offer.

Concerning this, that the priest stands erect and lifts up his voice and says: "Whom the heavens of heaven praise", etc. — That is: Him to whom glory (*or* praise) belongs and is due, Him to whom all this creation, bodily and visible, and all that bodiless and invisible creation sends up glory.

fol. 158*a* *Concerning that which he says about the seraphim, that each one of them has six wings, and "with two they cover their face, and with two they hide their feet, and with two they fly", crying to Him (a hymn of) praise, which is "Holy, Holy, Holy, Lord (of) Sabaoth".* — By covering their faces they signify that God is eternal, and without beginning. By hiding their feet they shew that God is without end and

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[1] Or *give thanks*: and so frequently where the word "confess" occurs; the Syriac verb has the same varieties of meaning as ὁμολογεῖν.

[2] Or *praise*.

[3] Syr. *Qurrābhā*. The word must be used here in a different sense from that which it has been given hitherto. We were told above (fol. 153*b*) that the *Qurrābhā* began with the prayer before the kiss of peace.

without limit. By flying with two wings and praising, they signify that to Him who is without beginning and without end praise is due from all. By singing three times *Holy, Holy, Holy*, they signify that this God, who had no beginning and has no end, is three Persons. By saying *Lord*, they shew that these three Persons are one nature and one Lord. By saying *Almighty*, they signify that His exalted power brought the universe into being, and that He holds and preserves it by His care. By saying *Sabaoth*, they signify that He is Lord of hosts: for so the Hebrews interpret *sabaoth*, that is, "hosts". And hence the seraphim sing thus: "Lord Almighty of hosts".

Again, another manner of interpretation. — Isaiah aforetime saw one of the Holy Trinity, to wit the Son, who was to become man, sitting upon a high throne, and the seraphim standing about Him [1], etc. And by covering their faces they signify that they do not comprehend His eternity. By hiding their feet, they shew they do not comprehend His becoming man. That they fly with two (wings): that is, fol. 158b
they praise and sanctify Him continually. But by the three times that they cry to Him, *Holy*, they declare that He is one of the three holy Persons. Again, by saying to Him, *Lord*, they make known that He is equal in essence to the Father and to the Spirit. By saying to Him, *Almighty*, they make known that He became man without being changed from being God, and conquered Satan and Death, and redeemed the human race. All these things He did by His divine power.

Again, after another manner. — By covering their faces they make known that although the seraphim are thus greatly exalted, yet they do not dare to search out beyond that which is permitted to them; according to that which is said by the wise man: "Seek not things that are too high

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[1] Is. VI 1, 2.

for thee"[1]. But by hiding their feet they signify that they neither explore the inexplorable depth of God's judgments; according to that which is written again: "That which is too deep for thee examine not"[2]. But that they fly with the two middle wings, they make known that they hold themselves within measure[3] in regard to those things which are given them by God, since they do not pass from under the law which God their Creator has appointed to them, as the devil did and despised the law.

But the people answer and say: "Holy, Holy, Holy, Lord Almighty, of whose praises[4] *heaven and earth are full. Hosanna in the highest: Blessed is He that has come and is to come in the name of the Lord: Hosanna in the highest*". — That is, — according as I have said that the seraphim sanctify and praise Him[5] — He is *Lord Almighty* for these reasons. First: because He brought the universe into being. Secondly: because He holds and preserves it, that it may
fol. 159*a* not perish, by His care for it. Thirdly: because He became incarnate without being changed from being God. Fourthly: because He conquered sin and death and Satan, and redeemed us from them. Fifthly: because, even though He became incarnate with the flesh of our weakness, yet He is almighty in His Godhead. *Of whose praises heaven and earth are full:* that is, whom all the heavenly beings praise, and all the earthly. *Hosanna in the highest.* Hosanna is in the Hebrew tongue, and the Greeks and Syrians took it from the Hebrews. The Hebrews pronounce it Hōsh'ānā, but the Greeks pronounce it 'Ossannā, and the Syrians 'Ōsha'nā. And in the Hebrew tongue Hosanna is interpreted "redemption", but in the Greek tongue "glory": and with truth, for Jesus is Redeemer, and He is Lord of glory. That He is

[1] Cf. Eccli. III 22. [2] *Ibid.*
[3] Or *act with moderation*: the phrase is somewhat curious.
[4] Or *glories*. [5] See above, p. 49.

Redeemer the angel Gabriel bears witness, who said to Joseph: "He shall redeem His people from their sins"[1]: for He redeemed us from sin and from Satan and from death. That He is Lord of glory Paul bears witness, who said: "For if they had known, they would not have crucified the Lord of glory"[2]. Now on the subject of "Hosanna" we have spoken more fully in the Exposition of the Gospel of Blessed Matthew, and in the discourse which we composed on The Hosannas[3]. The people then answer and say thus: Glory to the Son, who became incarnate for us and redeemed us.

Blessed (is He) that came and cometh in the name of the Lord. — That is: *He came,* in that His first coming, and redeemed us; *He cometh* again, in that second coming, for the judging and rewarding of all. *In the name of the Lord:* fol. 159*b*
in the name of the Lord His Father He came in that first coming, as He Himself said; so also in that second coming He will come in the name of His Father: not as being less, or foreign in nature, but as full and equal in essence to the Father; as He said: "I and my Father, we are one"[4], and, "Everything that the Father hath is mine"[5], and, "He that hath seen me hath seen the Father"[6].

Concerning this, that the priest bows down and says: "Even as in truth Thou art holy", etc. — That is: he affirms that which the seraphim say sanctifying the Trinity. And the priest answers again and says: Holy art Thou, Father; holy art Thou, Son; holy art Thou, Holy Spirit[7]. But that he addresses[8] the Person of the Father, and speaks of the dispensation of the Son which was for us, (this is) after the

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[1] Matth. I 21. [2] 1 Cor. II 8. [3] I. e. Palm Sunday.
[4] John X 30. [5] *Ibid.* XVI 15. [6] *Ibid.* XIV 9.
[7] This seems to be only an epitome of the actual formula.
[8] I think we should correct the text here so as to read *Then he addresses*, with omission of two words bracketed in the next line. I failed to make this suggestion below the Syriac text.

manner of a narrative; and going forward in the same discourse, he stands erect and speaks of those things which took place secretly at the supper in the upper room: *But when He was about to receive a voluntary death, etc., when He had taken bread upon His holy hands*; *and when He had given thanks*, *He blessed, hallowed, brake.* That is: by that, *He took bread,* He declared to us that He had taken flesh of the Virgin. But by that, *He shewed it* to the Father, He declared two things to us: first, (that) He speaks as it were to His own Cause; secondly, that He is not in opposition to the Father, as the Jews were falsely asserting concerning Him. But by that, *He gave thanks* He declared two things to us: first, that He gave thanks to the Father as it were in our person for the dispensation of His Son, as Paul has said; secondly, that He assents to the will of the Father — for thanksgiving [1] is assent — as though He said: "I assent to Thy will, O Father, that I receive suffering and death for the human race". By that, again, *He blessed,* He declared these things: first, that He had removed the curse of the fol. 160*a* transgression from our race and blessed it: as Elisabeth said to the Virgin: "Blessed art thou among women, and blessed is the fruit of thy womb" [2]; secondly, He shews that He is not less in nature than the Father who blesses, but He (also) is one that blesses. By that, *He hallowed,* He again declared two things: first, that He has sanctified us from sin, according to that: "Behold the lamb of God, who taketh away the sin of the world" [3]; secondly, that He sanctified Himself for us, as He said: "For their sake I sanctify myself" [4]. But by that, *He brake,* He taught us His

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[1] Or *confession.* The Syriac verb rendered above "gave thanks" has, as already noticed, the same varieties of meaning as ὁμολογεῖν: it usually approaches to the meaning "confess" rather than "thank", for which latter Syriac has another, unambiguous, expression.

[2] Luke I 42. [3] John I 29. [4] *Ibid.* XVII 19.

passion and His cross, and His being slain, and His being pierced with a spear, and His death. And it is right further to know this also, that whereas the priest here takes the eucharistic bread *(pĕrīstā)* and breaks it a little, without separating the halves one from the another, he declares and signifies that although Christ Himself was broken upon the cross and died, and His soul was separated from His body, yet His Godhead did not depart or withdraw either from His soul or from His body, but remained in a natural and hypostatic union with His soul and His body. Wherefore at this point it behoves the priest to be careful, and when he breaks the pĕrīstā to break it but a little, in the prescribed manner, and not separate the halves one from another; for by breaking it he signifies and makes known that His soul was separated from His body; but by not separating the halves from one another he signifies and declares that the Godhead was not separated either from the soul or from the body.

And gave to His disciples and said: Take, eat of it. — That is, the disciples without hesitation ate of that body. But it is right that we enquire whether the Lord Himself ate of it or not. And we say that He ate of His body and drank of His blood. And this is known from that which He fol. 160b
Himself said: "I will not drink of this offspring of the vine until I drink it with you new in the kingdom of God"[1]. And moreover Mār Joannes[2] has said that when He had tasted He gave to His disciples; and the patriarch Cyriacus also has said that He ate and drank of His body and His blood. And the holy Mār Ephraim has said: "He eateth His body, and causeth them to eat: and He drinketh His blood, and giveth them to drink"[3].

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[1] Matth. XXVI 29, Mark XIV 25.

[2] I. e. St John Chrysostom: see note 3, p. 34.

[3] This quotation falls into two seven-syllable verses. I have not identified it

For this is my body. — It is right that we enquire here whether that bread which Christ took and blessed and hallowed and called His body is itself the body which was (taken) from the Virgin, or another beside it; and whether that wine is itself the blood which was (taken) from the Virgin, or other beside it. And we say that it is His body and His blood which was from the Virgin. But perhaps someone will answer and say: How is this possible to be? And we say, even to such a one, that that Right Hand which in the beginning took dust from the earth and changed it and made it the body of Adam, the same has changed this bread and made it the body of the Word, which was from the Virgin; and the same has changed the wine and made it that blood which was from the Virgin. Again, the Holy Spirit which took the flesh of the lamb in Egypt and changed it and made it to be for the redemption of the Hebrews in Egypt, the same has changed this bread and made it that body which was from the holy Virgin, and has changed the wine also and made it that blood which was from the holy Virgin. So understand to-day also touching the bread and wine which the priest offers: the Holy Spirit who came down into the womb of the Virgin and made
fol. 161*a* that flesh which was from her the body and blood of God the Word, He, the same, comes down upon the altar and makes the bread and wine which are set upon it that body and blood of God the Word which He took from Mary, by the hands of the priest who does the priest's office and offers.

Again, it is right to know that from Egypt and until the upper chamber this mystery was performed with body and blood typically, according to the legal and Mosaic ordinance; but from the upper chamber even unto the end of the world, with the body and blood of God the Word, our Master and Redeemer Jesus Christ, and truly and not typically. But

again, understand also the great miracle which (was done) in that (*sc.* body and blood) of the upper chamber. He was reclining at table with the apostles, and He was alive; and He was eating His body and causing them to eat, and He was drinking His blood and giving them to drink [1]. A miracle is it in truth which passes all human wits, and they cannot comprehend it; but if they could comprehend it, it would not be a miracle.

But again it is right that we enquire here, whether we eat and drink the body and blood of God the Word, or of the "Man who was from Mary", as the heretics say. And we say, the body and blood of God the Word. And to this the divine Paul bears witness saying: "Whoso eateth the body and drinketh the blood of the Lord", etc.; and again he said: "Because he hath not discerned the body and blood of the Lord" [2]; for see, he called it the body and blood of the Lord, and not of a man. Wherefore it is the body and blood of God the Word that we receive, and not of a man.

Which for you and for many is broken. — That is: Not for you yourselves (only), O ye twelve disciples, is this body broken, but also for all the many who believe in me. And that, *which is broken,* He said (meaning) which is sacrificed fol. 161*b*
on the cross. *And is given for the forgiveness of sins and for life everlasting.* For two reasons He said that His holy body *is given* to the faithful. First: that it may pardon their sins. Secondly: that it may bestow upon them life everlasting in the kingdom of heaven; as He said in another

[1] Cf. the quotation from St Ephraim above. There is a passage very like this one in a metrical Homily of Jacob of Sarūgh (ed. Bedjan II p. 485): "They eat His body, and He is reclining with them at table; and they drink His blood, and hear the voice of His teaching. And they affirm that He is slain, while they see Him alive and speaking". But Jacob's metre is the twelve-syllable, and the idea that our Lord Himself partook of the Eucharist is absent.

[2] 1 Cor. XI 27, 29.

place: "Whoso eateth my body shall live for ever"[1]. But in addition to these things we must know that when the priest says here *and for life everlasting*, it is not right that he should give occasion to the people to answer, "Amen"; for this is not a prayer, or a request, but this place is a narrative; and it is on account of a prayer that the people ought to answer, "Amen"; but not on account of a narrative. And so the priest ought to carry it on and say it continuously, until he comes to that: *My resurrection ye confess until I come.*

Having mingled of wine and of water, and said to them: Take, drink of it, all of you; this is my blood of the new testament. — It is right that we enquire here, what a testament is, and when it is ratified and when not. And we say that a testament is a mandate; and if he that made it die, it is ratified[2], and nothing in it is changed. But if he die not, it is not ratified, because he has authority to make any change in it that he chooses and pleases. And what does it make known? We say that it makes known two things: first, the death of him that made it; secondly, the inheritance which he has bequeathed, or will bequeath, to those
fol. 162a to whom he has wished. The new testament Christ ratified for us in His blood, as the apostle Paul has said: "Without the pouring out of blood there is no forgiveness"[3]; after the manner of that old testament, which was ratified by the blood of buck goats and lambs and calves. But what did Christ bequeath to us by this testament, or mandate? And we say, these things. First: that He made us sons of His Father from baptism. Secondly: that He pardoned our debts and our sins by His body and His blood. Thirdly, again: that He summoned us to the kingdom of heaven. Fourthly: the holy and unspeakable enjoyment that is in keeping for

[1] Cf. John VI 54, 58. [2] Heb. IX 17. [3] Heb. IX 22.

us there. But why did our Lord say to His disciples, when He broke His body, *Take, eat of it*, and did not say "all of you"[1]; but from the cup, — He said, *Take, drink of it, all of you?* And we say, that all the disciples used to take food for the sustenance of the body; but wine not all of them were drinking; for there were certain among them that were nazirites; and He said, *Take, drink*, even you nazirites.

Thus be ye doing for a commemoration of me. — That is: as ye have seen that I do.

For whensoever ye shall eat this bread and drink this cup, my death ye commemorate and my resurrection ye confess. — That is: in addition to the fact that it pardons your sins, when ye perform this mystery ye do two things: first, ye commemorate my death; secondly, ye confess my resurrection.

Until I come. — It is right to know that from Egypt and until the upper room this mystery was performed typically, with the body and blood of a lamb; but from the upper room and until the end of the world, with the body of Christ our Lord is it performed. fol. 162*b*

But the people answer and say: "Thy death, our Lord, we commemorate, and Thy resurrection we confess, and Thy coming we expect". — That is: according to Thy command *Thy death we commemorate*, because that by it Thou didst cause our death to die; *and Thy resurrection we confess*, because it was made for us a pledge of our resurrection, and a firstfruits of new life; and again, *Thy coming we expect*, that we may drink with Thee the spiritual offspring of the spiritual vine in the kingdom of Thy Father, even as Thou hast said. For the wine that we shall drink with Him there

[1] These words originally stood in both the British Museum fragments A and B (printed below); but in B they have been erased.

is the new and spiritual teaching concerning those things which here we know not.

The priest: "*Remembering, Lord, Thy death*", *etc.* — Here the priest recites a commemoration of the dispensation, adding thereto the supplication: May Thy mysteries intercede with Thee, O Son, and with Thy Father, *that Thou wouldst not deal with us after our sins*, but spare and have mercy upon us in the day of that Thy second coming.

For these things yet more. — That is, for all the dispensation. *Thy Church and Thine inheritance*: that is, Thy people, upon whom Thy name has been called — "Christians", from "Christos", that is "Messians" from "Messiah" — *and Thine inheritance*, which Thy Father bequeathed to Thee, according to that: "Ask of me, and I will give thee the peoples for thine inheritance"[1]; and according to that: "All authority is given to me in heaven and in earth"[2]. Again, *Thine inheritance*: that to which Thou didst promise that it should inherit the kingdom of heaven. *Entreateth Thee*: that is, that Thou wouldst not impute to her her sins, but spare her in the day of Thy coming. *And through Thee*: that is, as an effect in relation to the cause. Again, *and through Thee*: as a mediator between us and the Father. *And with Thee*:
fol. 163*a* that is, as equal in essence and in nature to the Father.

But the people answer and say: "*Have mercy upon us, God the Father Almighty*". That is: We entreat Thee, God the Father, through Thy Son who became a mediator, that Thou wouldst pardon our sins, and that Thy mercies may be poured out upon us in the second coming of Thine only-begotten Son.

The priest: "*And we also, Lord, thanking*[3] *Thee and con-*

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[1] Ps. II 8. [2] Matth. XXVIII 18.

[3] The translation "receiving Thy grace" in Mr Brightman's *Eastern Liturgies* p. 88 l. 10 is incorrect, though literal: this Syriac expression always means "thank".

fessing to Thee for all things". — That is, he has said this: We thank Thee for all those things which Thou hast done towards us, from the beginning and even unto the incarnation of Thine onlybegotten Son: whether it be that Thou hast created us, according to that, Thou madest us in Thine image; or that Thou hast adorned us with the bestowing of reason, according to that, Thou wast careful of us, etc. *And because of all things:* that is, because of all those things which Thou didst bestow upon us by the incarnation of Thy Son: whether forgiveness of sins, or the adoption of sons, or the kingdom of heaven and the enjoyment that is therein: and the rest that are like to these.

But the people answer and say: "*Thee we praise, Thee we bless, Thee we confess; and we beg of Thee, O Lord our God*". — That is: *Thee we praise*, for all that the priest says, first and last; and *Thee we bless*, in the likeness of the cherubim, because Thou hast blessed our race (so as to set it free) from the curse of the transgression of the commandment; and *Thee we confess*, that Thou art our God and our benefactor; *and we beg of Thee* that Thou wouldst answer our reasonable petitions.

The deacon says: "*In silence and in fear be ye standing*". — That is: he summons the people for the lighting down of the Holy Spirit, that their standing may be such that they have these two things: first, silence, because the gifts of the Holy Spirit are given in silence; secondly, fear, lest any outcry be made by them, and that happen to them which happened to the Israelites in Mount Sinai, who said to Moses: "Speak with us thou, and let not God speak with us, lest we die" [1].

Concerning the calling of the Holy Spirit. — It is right fol. 163*b*
that we enquire here concerning the Holy Spirit, why He

[1] Ex. XX 19.

comes down upon the bread and wine which are set upon the altar. Lo, we know that the Son comes down upon the bread and wine and is united to them hypostatically[1]: but the Holy Spirit, why does He come down? We say, for this reason: as He came down into the womb of the holy Virgin Mary — according as the angel said: "The Holy Spirit shall come"[2], etc. — and made the body which was from the Virgin the body of God the Word, so He comes down upon the bread and wine which are upon the altar, and makes them that body and blood of God the Word which was from the Virgin. Again, we say thus: just as in the case of the holy Virgin Mary the Father willed that the Son should become incarnate, but the Son came down into the womb of the Virgin and became incarnate, and the Spirit also came down to the Virgin and caused the Son to be incarnate of her: so here also in the case of the altar: the Father wills that the Son be united hypostatically to the bread and wine, and that they become His body and His blood; but the Son comes down that He may be hypostatically united to them; and the Spirit also comes down that He may unite them to Him, even as He caused Him to be incarnate of the Virgin. And for this cause the priest bows down in fear and cries with groaning of heart secretly to God the Father, and asks of Him, as of the timeless Cause of the Son and the Spirit, and (Him) from whom every good gift comes down[3], that He will send upon him and upon all the believing people which stands behind him, and upon the mysteries which are set upon the altar, His Holy Spirit. And because there are many spirits, in distinction from them he describes Him as the "Holy

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[1] Syr. *qĕnōmāith*, an adverb formed from *qĕnoma*, which is the nearest Syriac equivalent for ὑπόστασις.

[2] Luke I 35.   [3] James I 17.

Spirit", saying thus: (*Thy*) *Holy Spirit.* And since there are other holy spirits, who are the angels, in distinction from them he adds and says: *the Lord, the Lifegiver.* That is: this Spirit is Lord; and moreover He bestows life on all fol. 164*a* the angels, and on all that live. *Equal in essence:* that is, He has also another (property) which distinguishes Him from all (other) holy [spirits]. And what is this? And we say, that He is equal in essence and in Godhead to the Father and to the Son, and is complete (*lit.* full) also as they are. And after these he introduces other descriptions also: *Who spake in the law,* and such and such; by each of these expressions distinguishing Him from something else.

The priest lifts up his voice: "*Answer us, O Lord, and have mercy on us*".

Then the people cry "*Kyrie eleison*". — And why? Because they have perceived by faith that the Holy Spirit has come down and perfected and completed the mysteries, they cry to the Father with a cry of groaning, "Lord have mercy on us", for *Kyrie eleison* is interpreted "Lord have mercy on us". He (the priest) utters aloud his voice that he may incite the people that they also say "Lord have mercy on us". But by saying *Kyrie eleison* three times they signify the instancy of the entreaty.

Now many uninstructed priests here strike their hands upon their foreheads, not knowing that this has here no sort of appropriateness — unless it be perhaps that they are sorry for what they have done! Now it is not right for the priest to strike his hand upon his forehead, because the gifts of the Spirit are given in silence and not with noises. Secondly, again: because God the Word came down silently and quietly upon Mary, and was incarnate of her, and not with noises and disturbances. And so here also does He come down and unite Himself hypostatically to the bread and wine that are on the altar. Thirdly, again: because "we

have not received the spirit of slavery unto fear"[1]; so that we ought not to make a tumult, as did the Israelites when fol. 164*b* the gifts came down upon them. For they were in the condition of slaves, but "we have not received the spirit of slavery, but the Spirit of adoption of sons, whereby we cry Abba, our Father"[1], as the apostle said. Wherefore we are sons; and it is not right that we should make a tumult. But if any one say: How did He light down upon Mount Sinai with noises and voices? we say: They were in the condition of slaves; therefore He came down there as upon the stiff-necked and uncircumcised in heart: but here quietly, as upon sons, according to that which the apostle said.

That lighting down He may make this bread. — That is, the Holy Spirit whom I have entreated the Father to send.

The people answer "Amen". — That is: Be it as thou hast said. It is right to know that *Amen* is used[2] in two ways: in place of "(so) be it", and in place of "truth". And here it is used in place of "(so) be it". But it is used as "truth" where our Lord said in the Gospel, "Amen, I say unto you": that is, "Truth I say unto you".

But that prayer which the priest standing erect says: "That they may be to all those who communicate": — at the end of it let him not say "to the ages"; but let him say *unto the end of the age, by the grace and mercies and love for mankind of Thine onlybegotten Son: with whom to Thee is fitting glory and honour*, and the rest: for after the end of the world (*or* age) there is no wickedness, nor any heresies.

Here ends the second section (of the Qurrābhā), and the third section begins. — And it is right to know that in all gĕhāntās[3] and pĕshāṭṭās[4] the priest follows the same rule,

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[1] Rom. VIII 15. [2] Lit. *goes out*: the Syriac verb has several idiomatic uses in which it cannot be translated literally.

[3] I. e. prayers said bowing. [4] I. e. prayers said standing erect.

(viz.) that he ask, for those for whom he is asking, secretly and aloud[1]. And when he says a gĕhāntā, the deacon makes known to the people for whom it is that the priest whilst bowing down is asking secretly; and he urges them also to entreat for those for whom the priest is entreating. And afterwards the priest stands erect (and) asks of God aloud; fol. 165*a*
and he also makes known to the people for whom it was he was asking whilst bowing down.

Again, concerning the diptychs which the deacon proclaims.— It is right to know that the diptychs which the deacon proclaims are six, three of the living and three of the dead. And whenever the Book of Life is not read upon the altar it is not right for him to omit anything from them, for two reasons. First, because of the mystery which is contained in them, I mean three and three. Secondly: whereas the one which the deacons are accustomed to omit in the Qurrābhā of Mar Jacob[2] is that of the kings; and whereas there are (still) believing kings, I mean of the Ethiopians and the Iberians, and others; and whereas it makes request for peace between kingdoms, and also for the peace of the four quarters (of the world): it is right that it should be proclaimed.

It is right further to know this also, that whereas the people answer after the deacon who proclaims each several diptych[3]: "For all and because of all", or: "Amen: Lord have mercy on us": these answers are corrupt; for the deacon does not speak in each several diptych on behalf of all orders of the Church, or on behalf of all classes of the world, so as to command the people to intercede for them,

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[1] Sc. secretly in the gĕhāntās, and aloud in the pĕshāṭṭās. What is here said refers directly to the Intercession prayers, said by the priest alternately bowing and standing erect.

[2] The Anaphora of St James.

[3] The meaning intended doubtless is *after the deacon has proclaimed each diptych*; i. e. they answer after *every* diptych.

and (so that) they may answer and say appropriately: "For all and because of all"; nor yet does he in each several diptych speak of those faithful who are present and praying, that he should command the people to intercede for themselves, and answer and say fittingly: "Amen: Lord have mercy on us". But in each several diptych he commands the people to intercede for those whom he mentions in the same diptych. Wherefore it is fitting and right that the people should answer and say *Kyrie eleison*, which is interpreted "Lord have mercy on us". And it is evident that this is fitting and correct for them to answer, from the fact that those believers who are in western parts, which are
fol. 165*b* near to the Greeks, make answer thus unto this day [1]. Thus then it is right for the faithful to answer after the diptychs which the deacon says: *Kyrie eleison*, which is "Lord have mercy on me" (*sic*); that is: Lord have mercy on those whom the deacon has mentioned in this diptych; for so does the deacon command them to intercede with God for those whom he mentions and enumerates in each one of the diptychs. Wherefore appropriately they answer *Kyrie eleison*, that is, "Lord have mercy on me" (*sic*). If however the Book of Life is read, in which he who reads reckons and recites all the diptychs, appropriately and fittingly the people answer *For all and because of all.*

Concerning the gĕhāntās and pĕshāṭṭās of the priest. — There are six gĕhāntās and six pĕshāṭṭās; while in each gĕhāntā and pĕshāṭṭā it is evident and clear for what classes the priest asks and entreats.

And at the end of the prayer for the departed the priest says: "For there is no man that is clear of sins, except only our Lord Jesus Christ". And so he says: "Through whom we

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[1] This argument probably had more weight with Bār Kēphā than the preceding one, the force of which it is difficult to see.

also have hoped to find mercies; for whose sake both to us and to them". — That is: *through* Christ Himself, to wit by His being sacrificed, *and for His sake,* we hope and expect *to find mercies* with the Father *and forgiveness of sins,* — we and the departed whom we have commemorated: I mean, all the faithful.

But the people answer and say: *Give rest, and remit and forgive and put away, O God, our offences, voluntary and involuntary, witting and unwitting.* — That is: *give rest, O God,* to the faithful departed in bosoms of Abraham [1], [and to us also] after our departure; and *remit and forgive and put away* their sins and offences and ours, whether voluntary or involuntary, and whether with knowledge we have [fol. 166*a*] committed (them) or without knowledge. And hence we know that God punishes involuntary and unwitting sins: for if He does not punish them, the Church would not entreat for them.

That in this also, as in all things. — That is: in addition to all Thy graces towards us, *in this also,* that Thou grantest us a *Christian and pious end.* And because of all these things yet more we glorify and praise Thy name, O Father, *and that of Thy Son our Lord Jesus Christ and of Thy Holy Spirit.*

The people answer and say thus: "As it was, and is, and continueth unto the generation of generations, and unto all generations and to the ages of ages: Amen". — That is: *it was* indicates the time that is past and gone; *it is* indicates the present time; but *unto the generation of generations and generations,* the future time. Again, *to the ages of ages* signifies both worlds (*or* ages). But *Amen* means "truth". And this is the meaning of these (words): As Thy name, O Father, and that of Thy onlybegotten Son and of Thy Holy Spirit was glorified and praised in the time that is past, so

[1] Lit. *in Abrahamic bosoms.*

is it also in the present time, and so also does it continue in the future time. And not only in these three times is Thy name glorified and praised, and that of Thy Son and of Thy Spirit, but also in both worlds, in this, and in that which is to come. And hence it is not right to leave out the *and*, as some are accustomed to say: "As it was, is", etc.; for the priest says thus: Because of all Thy graces towards us, and also because of this, that Thou grantest us a Christian and pious end, we glorify and praise Thy name, O Father, and that of Thy Son and of Thy Holy Spirit [1]. And so the
fol. 166*b* people answer: *As it was* glorified and praised in the time that is past, *and is* in this present time, so shall it also be in the time to come, etc. But some say that this is (to be) taken of the Son only; wherefore, say they, it is right that we should say thus: "As He was, is, and continueth to the generation of generations", that is, for ever: — as He was God before He became incarnate, He is God after that He has become incarnate, and He continues God in the flesh, and unto the age of ages. But this interpretation which these persons give is not correct; and this is evident from the fact that the priest says thus: *That also in this, as in all things, Thine all-honoured and blessed name may be glorified and praised, with that of our Lord Jesus Christ and Thy Holy Spirit.* Wherefore it is right that the people should answer according as the priest says.

The priest: "*May the mercies of God, our Master and Redeemer Jesus Christ, be with you all*". — This sacrifice which was sacrificed once upon the cross is itself *the mercies*; and it is about to be with you now also, even as He said: "He abideth in me, and I in him" [2].

Then the deacon folds back the veil of the door-curtain of

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[1] This is a paraphrase of the actual formula on the lines of the explanation given just before. The text is quoted literally a little further on.

[2] John VI 56.

the holy of holies. — That is: the veil of the door-curtain of the holy of holies is a symbol of the [screen] [1] which is between us and the hiddenness of the place of heaven; as it is said: "Where even the angels desire to look" [2].

Concerning the things that the priest does at this time. — That is: he takes some of pĕrīstā [3] in his hands. And whereas he breaks it in two, he shews that God the Word truly suffered in the flesh and was sacrificed and broken on the cross. Whereas he takes some of the body and dips it in the blood, and brings some of it (the blood) and signs over the body, he shews that this Slain One was besprinkled with His blood in the upper room when He said, "This is my blood", and on the cross when His side was pierced with a spear and there came forth from it blood and water, and [fol. 167*a*] He was besprinkled therewith. Again, whereas he brings some of the blood and signs the body, he makes a union of the soul with the body; and he shews that after the soul of the Word was separated from His body, His soul returned and was united to His body: howbeit His Godhead was in no wise separated either from His body or from His soul, neither can it be separated. And that bread is the body of God the Word, but the wine is His soul; for the blood is a symbol of the soul, as it is written: "The soul of all flesh is the blood" [4]. But again, whereas, after he has signed (with) some of the blood over the body, he unites and fits together these two halves of the pĕrīstā one with another, he symbolizes and shews by this that Emmanuel is one, and is not divided into two natures after the union. Again, he shews that after He was sacrificed on the cross He made all to be at peace by the blood of His cross [5], and united and joined together heavenly with earthly beings, and the People with the

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[1] The word is illegible, but can be restored from George of the Arabs fol. 187*b*, whence this comment is borrowed. [2] 1 Pet. I 12.

[3] I. e. the eucharistic bread. [4] Lev. XVII 11, 14. [5] Col. I 20.

peoples, and the soul with the body. Again by fetching the pĕrīstā about in a circle, he declares and signifies that He was sacrificed on the cross for the sin of the circle of the world[1]. Why does he bring some of the blood to the body and sign, and not bring some of the body to the blood and sign? And we say, because the blood is the soul; and it was the soul that came and was united to the body when He rose from the dead, and the body did not go and be united to the soul.

Why does he take a coal[2] *from the body and cast it into the cup?* — And we say, that it may be known that this blood belongs to that body, and not to another. Again, he casts the coal into the blood, that it may be known that the blood is from the body, and not the body from the fol. 167*b* blood: and this is according to the nature of things. Again, he casts the coal into the blood, that he may declare that He whose body this is, and whose blood this is, sacrificed Himself on the cross for us. Again, he casts the coal into the blood, because although the body and the blood are put into two vessels, yet it is the one quickening body of God the Word. Again, in breaking the body into many coals, after he has cast the coal of the body into the blood, in this also he does as our Lord did, who broke His body and divided it to His disciples in the upper chamber. Again, he breaks it into many coals, that it may suffice for all the faithful who are present. And it behoves all intelligent and discerning priests that when they cause the faithful to partake of the body of our Lord, whether they be boys who

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[1] It will be observed that this comment on the fraction and signing is very like the priest's prayer given in Mr Brightman's *Eastern Liturgies* p. 97. As neither Bār Kēphā nor the earlier MSS mention any formula to be said during the fraction, it seems probable that the prayer in question was actually built up from the present comment.

[2] The 'coal' which touched Isaiah's lips is interpreted of the Eucharist: hence this technical use of word to signify a small particle of the eucharistic bread.

partake, or men, or girls, or women, they break not one of the coals into two or three, but give each coal entire to one (man) or to one (woman); that thus the cross may be given whole on each coal to each one of the receivers, and the figure of the cross which is on the coal may not be defaced by breaking the coal: [as some] priests break it, who are uninstructed and ignorant of the mysteries of the Christians, and niggardly.

And this further it is right to know, that among the former orthodox the priests used not to remove those coals which were in the cup — I mean those of the body which was cast into the blood in the cups — they used not to take out the coals; but in the cups themselves they used to take forth the coals to the faithful, and they would see them, that by them they might recognise and understand that this that was in the cups belonged to that body which they had already received, — with the two other meanings which we have already mentioned. And after the cups of fol. 168*a*
the blood had returned to the holy of holies, those who administered the cups would receive these coals. And so, for my part, I say that this custom was a good and mystical one; and although the orthodox of to-day have given it up, yet this practice and custom is observed among the Chalcedonians to this day. But the Nestorians do not even cast the coals of the body into the blood which is in the cups, since they are cut off from the mysteries, and the meaning of the mysteries, of Christianity; for not only this do they not do, but there are many other things which they leave and do them not.

Again it is asked, why he signs the body [and the blood] with crosses. — And we say, that they may be sanctified. For everything that is sanctified in the Church, is sanctified and completed and perfected by the cross, whether the chrism, or the baptismal font, or the body and the blood,

or the laying on of hands, or altars, or churches, or houses of prayer, etc.; as the holy Mār Severus has said in the anthem[1] of the cross concerning the cross, thus: "It is this that sanctifies the second birth of baptism, and completes and perfects that reasonable and unbloody sacrifice, and the whole ministry of the priesthood, and of the holy service". It is necessary further to know this also, why everything that is sanctified in the Church is sanctified and completed by the cross. And we say that the cross depicts Christ, and He it is that sanctifies and is not sanctified in the Church. And although there be other rites in the Church which portray Him, yet it was by the cross that the whole dispensation was consummated.

Again it is enquired, how many crosses are signed over the body and the blood, and how many times and (in how many) places they are signed. — And we say that the crosses are
fol. 168*b* eighteen: nine are signed over the body, and nine over the blood; and three times and in three places they are signed: first, where the priest says *Having taken bread upon His hands;* secondly, where the priest says *That lighting down He may make this bread the body of Christ;* thirdly, where he breaks and signs.

Again it is enquired, why the priest signs these crosses in three places and three times. — And we say, for the honour of the Holy Trinity. Again, three times and in three places he signs them, that he may make known that this body and blood is that of one of the Trinity, who is the Word of God and the Son of the Father. Again we say, that he may symbolize the burial and the resurrection of the third day. Again, we say that three times and in three places the priest signs crosses over the body and blood, that by the first time — where he says *Having taken bread upon*

[1] *Maʿnīthā.*

His hands — he may make known that the Father indeed wills, but the Son consents, and the Spirit sanctifies. By the second time — where he says *That lighting down He may make the bread* — He makes known that the Father wills, the Son consents, and the Spirit completes. By the third time again — where he breaks and signs — he shews that the Father wills, the Son consents, and the Spirit perfects.

It is right also that we speak here of the crosses which the priest signs upon himself and over the clergy and over the people. And we say, in the first place, that within the Qurrābhā it is not right for any one of the clergy or of the people to sign a cross upon his face at all; but the priest who offers, he signs crosses upon his face and over the mysteries and over the clergy and over the people: first, where he says *The love of God the Father*, etc.; secondly, where he says *May the mercies of God be*; thirdly, where he says *May the grace of the Holy Trinity, increate and* fol. 169*a* *equal in essence, be*; fourthly again, after the reception of the mysteries, where he commits the people (to God) and says *Turn to us in mercies and in lovingkindness, and bless Thy people and keep Thine inheritance.* And in each of these places which we have mentioned he signs one cross upon his face, and one over the clergy who are on his left, and another also over the clergy who are on his right, and three over the people who are behind him. If, however, there are no deacons or clergy either on his right or his left, it is not necessary that he sign crosses to his left or to his right, but upon himself and over the people only. And if there are no people behind him, not so much as one person, but he offers alone, it is not required that he sign crosses in any direction, but upon his face only.

In addition to all these things it is right to know this also, that some say that the Katholike which the deacon proclaims after the diptychs did not exist in the time of

the apostles, but the holy fathers added it after them, in most seemly and priestly wise, that it should be proclaimed after the diptychs, so that the mind of the people may not wander in silence now that the priest is completing [1] the service of the mysteries. And indeed there are many Katholikes; and some of them are correct and suitable, and some of them are incorrect and unsuitable. And that Katholike which says *Again and again, for this also, that without condemnation and without shame we may be accounted worthy of the reception of the all-pure mystery*, and that other which says *Again and again*, *now that the divine sacrifice has been completed, in purity*, etc., are correct and suitable, even at the end; but that little one needs to be corrected: and see thou correct it, and the rest of the others, wherein are some things incorrect and others unsuitable. Further, it is right to know that that which the deacon says before he
fol. 169*b* proclaims the Katholike, *Again let us ask mercies of the Lord*, is superfluous.

And here ends the third section, and the fourth begins. — Now the content [2] of the whole of this fourth section is addressed to the Father; for after the priest breaks and signs he says this prayer: *God, the Father of our Lord Jesus Christ.* That is, in this prayer he makes a supplication to the Father that He would cleanse our souls and our bodies, that with purity we may pray that prayer which our Lord taught His disciples. *And with face unshamed*: that is, unshamed by the sin of the transgression of the commandment [3], and unshamed by (any) sin of its own [4] which it has committed. *We may presume to call Thee*: that is: Even though while we are pure we pray this prayer, nevertheless it is presumption that we should pray this prayer. Again, it is

[1] The correct sense may possibly be *as soon as the priest completes*, etc.

[2] Lit. *the theme*.

[3] I. e. the sin of Adam.

[4] *Proprio peccato* is the literal translation.

presumption that we, being of the dust and slaves, should call the heavenly God *our Father*.

It is right to know that God the Father became a father to us from (*or* by) baptism; for He said to the Son when He was baptized: "This is my son" [1]. And by saying "This is my son", He did not make Him a son, as the heretics say, for He is His Son by nature, and essentially and eternally, since He begat Him beyond (all) time and beginning; but whereas He was hidden and concealed, when He became incarnate and was baptized He revealed Him and shewed Him, that "this is my beloved son". Wherefore by saying "This is my son", He verily shewed that He is His Son by nature, who was hidden but was revealed in the flesh. And when He said "This is my son", through Him He called His "sons" all the faithful who are baptized. And for this cause we also, as soon as we are baptized, cry "Our Father who art in heaven".

But after the priest has finished this prayer the people cry out and say: "Our Father who art in heaven". — That is: *Our Father who art in heaven* is a prayer of confidence, which shews us to be sons of God by grace. And there is in it a confession of the Maker, and love of things good, and also a complete deliverance from things evil, and hope and forgiveness of sins [2].

Our Father who art in heaven. — It is right for us to investigate several questions (*lit.* causes) here. First: in how many senses "father" is spoken. Secondly: and in what sense God is called our Father, and we His sons. Thirdly: why Christ taught us to call God our Father. Fourthly: why He said to us, Say "our Father", and not "my Father". Fifthly: who are they to whom this name of "father" attaches, fol. 170*a*

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[1] Matth. III 17.

[2] This comment is taken from George of the Arabs fol. 188*b*.

and whose Father God is, and who not. Sixthly: why, when He said *Our Father*, He added *who art in heaven:* is He not in the earth also and in the air and in the sea and in the universe, infinitely?

The first question: in how many ways "father" is spoken. — And we say that "father" is spoken in two senses, the natural and the relative [1], and in like manner also "son". And a natural father is of two kinds, a remote father and a near father. And a remote father is like Adam who is father of Abraham; but a near father is like Abraham who is father of Isaac. Similarly a natural son is of two kinds, and is said to be remote or near. But a relative father is (so) in many and various ways; for a teacher of the faith is also called a father, as the apostle said: "In Jesus Christ I begat you by the gospel" [2]. Moreover the three hundred and eighteen bishops are called our fathers. And "father" is spoken in respect of conversation and habits, whether good or evil, as Christ said to the Jews: "Ye are sons of Satan" [3]: because there appeared in them the evil habits and conversation and workings of Satan. Again, he who receives any one from baptism is called a father; for they say that the qarrībhā [4]
fol. 170*b* of So-and-So is his father. Again a man's teacher is called father, for we say that the master is father of the disciple. Again, "father" is said by way of honour; as when we see an old and venerable man and call him "father", thereby shewing him honour. And in other ways also one may be called a relative father.

The second question: in which of these senses which have been mentioned is God said to be our Father. — And we say, in none of these; but God is said to be our Father by reason of baptism. For because we and Christ have been

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[1] Lit. *accidental* [2] 1 Cor. IV 15. [3] Cf. John VIII 44.
[4] I. e. sponsor; cf. George of the Arabs fol. 185*b*, and the note there.

born from the one womb of legitimate[1] baptism, we have hereby become His brethren, and sons of His heavenly Father. For this is the rule (κανών) touching those who are born from the same womb, that they are called brothers one of another, and sons of him who begot them. Hence God is called our Father, because He begot us from baptism by His Holy Spirit. And to this John the evangelist bears witness saying: "To them he gave authority to become the sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of a man, but of God"[2]. So also blessed Paul says: "Ye have not received the spirit of slavery unto fear"[3]; and again he said: "Ye are brethren of Christ and joint heirs with Christ"[4]; and David also said with Paul: "I will declare thy name to my brethren"[5]. Wherefore we are brethren of Christ, and we are also sons of the heavenly Father. But Christ is son by nature of the Father: we are sons by grace; and Christ did not receive the Spirit as being in need of the Holy Spirit — for He is of the same nature, and equal to Him in essence, and is also He that gives Him — but for our sakes He received Him, that through His own mediation He might give Him to us. But we as being in need have received the lighting fol. 171*a*
down of the Holy Spirit, as we have shewn in *The Higher Contemplation*[6].

The third question: why He taught us to call God our Father. — And we say, first: that He might put us in mind of the good things we have received: I mean, that we have been made His brethren and sons of His Father. Secondly:

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[1] An adj. formed from *mārya* 'lord', in imitation of Gk. κύριος; there is also a corresponding adv. for κυρίως.

[2] John I 12, 13. [3] Rom. VIII 15. [4] Rom. VIII 17.

[5] Ps. XXII 23; Heb. II 12.

[6] Evidently the title of an ascetical work by Bār Kēphā. The word for "contemplation" is the Gk. θεωρίαι.

because the devil fights against those who draw near to prayer and wishes to hinder them — and this is evident from the fact that when Jesus the Son of Jozedek was standing up to pray, he drew near to hurt him[1] — and when he hears us calling God our Father, when we draw near to pray, he loses courage and flies: — like a child that some one comes to fight with, and he has a strong father, and as soon as he calls "Father!" the other flies and goes away from before him. Thirdly: that He might incite us to love God and do His will and keep His commandments by means of the name "Father" and that of "sons", and (by reason) of the kinship there is between them. Fourthly: that He might teach us to display in ourselves the likeness of God — in so far as it is possible for a man to resemble God — as sons who display in themselves indications that their Father who is in heaven is perfect.

The fourth question: for what reason He said to us, Cry "Our Father", and not "My Father". — And we say, because "our Father" is an expression that is universal, but "my Father" is an expression that is particular to every individual. And by saying to us, Say ye "Our Father", in common, He taught us these things: first, that the body of the Church is one; secondly, that it behoves us also to pray in common; thirdly, that He might remove pride: since kings and they of low estate, rich and poor, those in authority and those under authority, wise and foolish, are equal in this, that they have one Father and one race in the Spirit. Say and cry, "Our Father"[2]: — wherefore ob-
fol. 171*b* scurity of origin is not placed at a disadvantage, nor want of possessions, nor ignorance. Fourthly: that He might do away from among us envy and hatred and enmity, and

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[1] Zech. III 1.
[2] The text may also be translated *they have cried and said.*

bind us together by mutual love, He said, Cry "Our Father", and not "My Father": that we may be united by love and not divided by hatred.

The fifth question: who are they to whom the name of Father attaches and whose Father God is, and who not. — And we say: those who have pure thoughts and speak becoming words and have virtuous conversation, whether fasting, or prayer, or modesty and holiness, or mercifulness and peaceableness, etc., — it is they whose Father God is truly called, and it is they that are without question His sons; as the Lord Himself said: "Be ye perfect therefore, even as your Father who is in heaven is perfect"[1]; and: "Be ye merciful, even as your Father who is in heaven is merciful"[2]. But those who have foul thoughts and filthy speech and evil manners, whether envy and hatred, or dishonesty and cheating, or lying and fornication, and the rest, they are not God's sons, nor is He their Father; but they are sons of Satan, as Christ said to the Jews[3], and as God Himself said: "Sons have I reared and exalted; and they have rebelled against me"[4]; and: "Strange sons, they shall be hindered and halt from their paths"[5]. "For what fellowship hath light with darkness?"[6] says the apostle: neither have these any kinship or fellowship with God. Wherefore He is not called their Father, because they do not display in themselves His likeness, as do the virtuous, but the likeness of Satan. Those therefore who call God *Our Father* while they fol. 172*a*
are evil, utterly lie; for God is not the Father of an evil person, even as light and life have no fellowship with darkness and death. It behoves those, therefore, who call God their Father, to be virtuous and good as far as possible.

The sixth question: for what reason, when He said "Our

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[1] Matth. V 48. [2] Luke VI 36. [3] John VIII 44.
[4] Is. I 2. [5] Ps. XVIII 45 (Pesh.). [6] 2 Cor. VI 14.

Father", He added "Who art in heaven": is not God in everything infinitely? — And we say that He said *who art in heaven,* not that He might shew that God is confined there, but that He might draw away the mind of those who pray from the earth and earthly things, and lift it up to the height, that it may mind the things that are in heaven and heavenly; as He said in another place: "Call not (any) father on earth, for one is your Father, who is in heaven"[1]. The purpose of His admonition, then, is this, that we should mind the things that are above; so also the apostle said: "Seek the things that are above, mind the things that are above, and not the things that are on earth"[2].

Hallowed be thy name. — Is not His name holy before we pray *Hallowed by thy name*? And we say that His name is holy, and He is the Holy One and the giver of holiness. But *Hallowed be thy name* is this: *Hallowed be thy name* in our minds. But perhaps some one will say: And what profit is there from this? We say, much: for when we consider that He is the Holy One, and that His name is holy, we concede that it is not possible for us to be His sons except we be holy; as He said: "Be ye holy as I also am holy"[3]. Again, thus: *Hallowed be thy name*: that is, *hallowed be thy name* in our minds and tongues and lips and mouths; even as the seraphim sanctify and say "Holy, Holy, Holy", etc. Again, thus: *Hallowed be thy name*: that is, *hallowed be* is "praised be"; and thus we pray to Him, that He
fol. 172*b* would make us worthy to cultivate virtuous and good manners, so that when men see us they may praise God on our account, according to that: "Let them see your good works and praise your Father who is in heaven"[4]; and that

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[1] Matth. XXIII 9.
[2] Col. III 1, 2. The MS has *heaven* here for *earth*.
[3] Lev. XI 45, etc. [4] Matth. V 16.

we may not cultivate evil and abominable manners, so that they see us and say, "Thus does their faith require"; as God said by the prophet: "Because of you my name is blasphemed among the gentiles"[1]. Again, thus: *Hallowed be thy name*: that is, He taught the apostles to pray, *Hallowed be thy name* by believers and by unbelievers: by those, while they are brought into Thy name and into belief in Thee; by these, while they cleave to the reading of the Gospel[2]. And in this the apostles were resembling the Son and the Holy Spirit, who became paracletes, that is advocates, for men.

Thy kingdom come. — That is: may *Thy kingdom come* and rescue us from the devil, who wishes to rule over us through evil thoughts and reprobate manners. As soon as he hears thee call, not angels that they come to thee, as Gabriel and Michael to Jesus son of Nun, but God Himself, and (hears thee) say, *Thy kingdom come* and rescue us from him, straightway he flees and trembles, he and every suffering and affliction. Again, thus: *Thy kingdom come:* that is, that which is to be, and which is looked for that it may be revealed by the coming of Christ. But perhaps some one will say: What profit comes to us that we pray for that kingdom to come? And we say, much. First: that we live not neglectfully, but with diligence in virtuous conversation. Secondly: those who are holy and virtuous look earnestly for it to come, that they may receive their rewards: — "Come, ye blessed of my Father"[3], etc., and "enter into the joy of thy Lord"[4]. Thirdly: because this is proper to good sons, that they be not enamoured of earthly things, but look for the things to come and eagerly desire them, as

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[1] Is. LII 5; Rom. II 24.

[2] He means the unbaptized, who stay in church for the reading of the Scriptures.

[3] Matth. XXV 34. [4] *Ibid. vv.* 21, 23.

the apostle has said: "We in whom is the firstfruits of life, do groan and wait for the adoption of sons and the redemp- fol. 173a tion of our bodies"[1]. Again, thus: *Thy kingdom come:* that is, He calls "the kingdom" the help and succour of the Holy Spirit. Pray ye, He says, that God the Father may grant you the help of the Holy Spirit; for temptations are about to come violently upon you and wars to rise up against you.

Thy will be done, as in heaven, also in earth. — That is: men have two abodes, the one on earth, the other in heaven. And in that which is on earth we dwell to-day, while we are not (yet) set free from sin; but that which is in heaven is that in which the righteous shall dwell after the resurrection, being set free from all bias towards sin, and lifted up above all earthly passions. And what He says is this: Grant us that Thy will be in us to-day, whilst we are dwelling on earth, [? not yet][2] freed from all sin and earthly passions, even as Thy will shall be in us when we dwell in heaven, freed from sin and earthly passions. Again thus: *Thy will be done, as in heaven, also in earth:* that is, He calls "heaven" the angels who dwell in heaven, but "earth" He styles men, who dwell on the earth. And what He says is this: Pray ye, As Thy will is in the angels who dwell in heaven, since they keep Thy commandments and execute Thy will — "His ministers", it is said, "who do his will"[3] — so also be Thy will in men who dwell on earth[4], Thou helping us to keep Thy commandments and to do Thy will. Again, thus: Be pleased that we who dwell on earth should praise Thee,

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[1] Rom. VIII 23.

[2] In a note to the Syriac text at this point I have suggested that the words *freed from all sin and earthly passions* were copied by error from the following clause. I now prefer to emend the text, as above, by simply inserting the negative particle: see a few lines before *while we are not* (*yet*) *set free from sin.* It is possible however that the text is right, in spite of the awkward repetition.

[3] Ps. CIII 21.

[4] Cf. St Cyril of Jerusalem *Catech.* XXIII 14.

even as Thou art pleased that the angels who dwell in heaven should praise Thee. Again, thus: As Thy will is in the angels who confess one God, three holy Persons — saying "Holy, Holy, Holy, Lord almighty (of) Sabaoth" — so also in us men who dwell on earth be Thy will, while we like them confess. Again, thus: *Thy will be done, as in heaven, so in earth*: that is, He shews that he who fol. 173*b*
prays takes upon him a solicitude for the whole earth. And this appears from the fact that He did not say, *Thy will be (done)* "in me", or "in us", but *in earth*: that is, As Thy will is in heaven, since there is (there) no contention nor falsehood nor sin, but peace and truth and righteousness, so be Thou pleased that it should be in earth also.

Give us the bread of our need to-day. — That is: by teaching us to beg and ask for bread, He signified these things. First: that we are not to ask for possessions and luxuries and delights, but to have bread for the nourishment of the body. Secondly: that the prayer may be common to poor and rich alike: as regards the poor, that they may supply their want; as regards the rich, that when they pray this prayer they may both get for themselves a heritage and give to the poor. Thirdly: that He might declare that gold and silver and pearls, and the like, do not nourish the body, but bread, yes. Fourthly: that He might teach us not to ask for superfluities, but for those things only which are necessary. But some say that by "bread" He means all the necessities of the body: I mean, bread, and clothing, and the shelter of a house; (for) these things are the proper necessities of the body. But by saying *our need to-day*, He taught us thus: that we should not be anxious about future things, but about those that are present only; for by the word "to-day" He indicated the present time; and this He says: Ask for those things that are useful and necessary for you at the present time; as He said in another place:

"Be not anxious for the morrow"[1]. We ought not then to be anxious for the future time, because it may happen that we shall not live, and for other reasons. *Give us the bread of our need to-day*: that is, I require of you the purity of the heavenly hosts. And "bread of to-day" (means), I supply you day by day, that you may not bear that burden which
fol. 174a even Jacob had. Of Saint Cyril[2]: *Give us the bread of our need to-day*: that is, the living bread which cometh down from heaven, which is the life of souls and bodies — according to that: "I am the living bread, who am come down from heaven"[3], etc. — not for one day only, but every day; for just as the body is nourished by common bread, so also is the soul by the living bread.

Forgive us our debts and our sins[4], *as we also have forgiven our debtors.* — That is: this clause teaches us these things: that He gives us cause for humility by putting us in mind of our sins; that we may ask forgiveness of God and be pardoned by repentance, and be saved from Gehenna and be accounted worthy of the kingdom of heaven; (and) that we may be just, for[5] with the weights and measures that we weigh and mete out it shall be weighed and meted out to us. How? If we forgive those who have sinned against us, God will forgive us; but if we forgive not, neither will He forgive us. He taught us also that we should not be resentful. Again, (in exchange) for forgiveness He accumulates[6]

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[1] Matt. VI 34.

[2] I. e. St Cyril of Jerusalem again: cf. *Catech.* XXIII 15; but the dependence here is slight.

[3] John VI 51.

[4] On this addition see *Liturgical Homilies of Narsai* (Cambridge, *Texts and Studies*) p. 25 note 1. It is found in the early Syriac *Acts of Judas Thomas* (Wright, transl: p. 279), and its formal inclusion in the text of the Lord's Prayer here strengthens the suspicion that it is a liturgical survival from very early times.

[5] The text has *and.*

[6] See note to the text *in. loc.* The reading of the MS is a corruption either of *āsēn* "He heaps up", or of *asgī* "He has multiplied": as the context requires the present tense, I think *āsēn* was the original reading.

forgiveness: for a grain He puts a mountain, and for a drop He gives a sea. For it is a greater matter that He should forgive us than that we should forgive; for He as God forgives men, but we as men (forgive) men; and He forgives slaves as a Master, but we slaves as slaves; and He as having no need forgives them that have need, but we as having need (forgive) them that have need. *Forgive us our debts, as we also have forgiven our debtors*: that is: they therefore who say that there is no repentance after baptism are altogether wicked, since this prayer is spoken to the fol. 174*b*
baptized, and not to strangers. *As we also have forgiven our debtors*: this for the most part is the cause of our undoing: if we forgive not one another, neither does Christ forgive us; according to the example of him whom He forgave, and he did not forgive his fellow-servant.

Bring us not into temptation. — Why did He command us to pray that we may not come into temptation, whereas many by temptations have triumphed and have been crowned, as Job, and Abraham, and Paul; for he said: "All joy be it unto you, my brethren, when ye come into divers temptations"[1]? And we say, He did not command us to pray this because He is unwilling that we should triumph by means of temptations — for He said: "He that shall endure unto the end, he shall live"[2] — but for these reasons: as declaring to us the frailty of our nature; because it happens that when we enter into temptations we play the coward: so that by this He might spare those who lay afflictions upon us, that they be not condemned; (and) teaching us that we should not of our own accord venture upon the contest of temptations. What then? If others draw us against our will and bring us into the contest of temp-

[1] James I 2: the saying appears to be attributed to St. Paul; the reason being that it is taken at second hand from St Cyril *Catech.* XXIII 17.

[2] Matth. X 22.

tations, what are we to do? And we say, we ought there to endure and hold out manfully and bravely and not play the coward, that we may triumph and receive the crown of victory and the rewards of (our) contests. But some say that here He calls Satan himself "temptation"; and therefore with reason He commanded us to pray that we may be delivered from him and not enter into his wickednesses. Again, thus: *Bring us not into temptation*: that is, do not suffer us to sin the sin which may not be blotted out by repentance, the which is a sore temptation: neither ought fol. 175a we to go to the persecutors of our own accord; first, because of our own weakness, lest we fall when we see the tortures; and that we may not become a cause of chastisement to the persecutors.

But deliver us from the evil one. — That is, "evil one" He here calls the devil. According to the variety of his evil workings, so do his names vary; for he is called Diabolus[1], and Beelzebub, and Archon of the world, and Evil One, and Slayer of men, and Father of lying, etc. He commanded us then to pray that we may be delivered from the evil one for these reasons. First: because his plots against us are many. Secondly: because he hinders us from virtues. Thirdly: Paul also writes to the Romans: "The God of peace shall crush Satan under your feet"[2]; and to the Thessalonians he says: "I wished to come unto you, but Satan hindered me"[3]: shewing that he is a hinderer of good things. After He has stirred up our mind and filled it with fear, He comes and imparts to us encouragement and comfort, and helps us to stand against the devil and all his temptation; for He says:

For Thine is the kingdom. — That is: if His is the kingdom, then His soldiers fear nothing, for there is nothing

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[1] The word is not the Greek διάβολος, but an attempted translation of it, lit. "Thrower". [2] Rom. XVI 20. [3] 1 Thes. II 18.

that can stand against them. For even Satan himself is one of His subjects, notwithstanding that he is in rebellion, since he cannot venture upon anything unless he has permission from God, and is allowed to do it. And this is evident from the case of Job, and from that of the swine; for he was not able to do anything in them until he had received permission.

And the power. — That is: since His is the power that can do all, be confident that you are able to do all of those things that are possible to be done and profitable.

And the glory, unto the age of ages: Amen. — That is: as His kingdom is strong and His power great, so also does fol. 175*b*
His glory continue without end. Why did He teach us not to pray with long (prayers)? And we say, that prayer may not grow tasteless by reason of a multitude of words and long phrases. After He has taught us to pray, then, and has shewn that He rejects wrath and anger and loves peace above everything, He returns again that He may uproot anger from (our) minds by means of threats and torments, and bring the hearer to obedience by the promise of things pleasant. But again the priest prays this prayer and says:

Yea, Lord, bring us not into that temptation which we are not able to bear. — That is, he entreats the Father that He will receive this prayer which he recites. And the people say *Amen.*

Then he says: "*Peace (be) with you all*". — That is: by this he says to them that they are to be free from disturbances, and at peace with themselves and with one another, that thus they may be accounted worthy of the reception of the lifegiving mysteries.

The deacon commands the people and says: "*Before the Lord let us bow our heads*". — That is, he commands them: Bow your heads before God, because he (*sc.* the priest) prays this prayer for you and on your account, and offers it to

Him. But bow your heads before the Lord, and entreat Him that He will grant you that which the priest prays.

The people cry: "Before Thee, O Lord God". — That is: *Before Thee, O Lord* our *God,* we bow our heads, as the deacon says unto us.

The priest prays, saying: "To Thee have Thy servants bowed their heads". — That is: he entreats God for them in this prayer that He will send upon them mercies and blessings, that with the purity which is befitting they may receive the holy and lifegiving mysteries.

The people: "Amen". The priest says: "Peace (be) with you all". — That is: this peace which he gives to them here is like the peace which our Lord gave to His disciples after
fol. 176*a* the resurrection, when He came in to them to the upper room and said to them: "Peace be with you"[1].

The people: "With thy spirit".

The priest: "May the grace of the Trinity, holy, uncreated and eternal and equal in essence be with you all". — That is, he says this to them: These mysteries which have been consecrated and completed and perfected for you, and which you are about to receive, they have been bestowed upon you by the grace of the Holy Trinity, since they are not without or apart from the Trinity, but are one of the Persons of the Trinity, that is the Son become incarnate.

The people: "*With thy spirit*".

The deacon says to the people: "In fear let us look". — That is: *in fear let us look* upon the mysteries, too high for the world, which the priest elevates and displays before your eyes.

The priest elevates and displays the mysteries, crying and saying: "*Holy (things) to the holy*". — That is, he says this: These mysteries, which are holy and lifegiving, to the holy it is right that they be given.

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[1] John XX 19, 26.

But the people confess saying: "One holy Father, one holy Son, one holy Spirit". — That is: Thou, O priest, hast said that it is right that these holy (things) be given to the holy. We confess that we are not holy; and we say that there is none holy save the one Father and His one Son and the one Spirit who is from Him.

"Glory to the Father and to the Son and to the Holy Spirit unto the age of ages: Amen". — That is: they send up glory to the holy and sanctifying Trinity, that they may be sanctified by the glory which they send up to Him before the reception of the mysteries.

The priest hides and covers the mysteries with cloths; and asking that he himself may partake and that he may cause the others to partake, he discovers the mysteries, folding back the cloths from them. — That is: the cloths with which he covers and hides the mysteries are for a symbol of that fol. 176*b*
stone which was placed over the tomb of our Lord, with which the door of the tomb was hidden and covered. And that he folds back the cloths from the mysteries and discovers them, this is a representation of our Lord's rising from the tomb, and His being manifested to His disciples and assuring them of His resurrection. Again, it signifies the hiddenness and invisibleness of the Power that is hidden in the holy mysteries. And again, that he hides the mysteries is a figure of the time that is past: I mean, of that which was before the incarnation of God the Word, when He was covered over and hidden from men. That he discovers the mysteries, is a symbol of the time after the incarnation, when He was manifested and made known to men. Again, in that the priest partakes of the holy mysteries first, before he causes the others to partake, he offers[1] a good testimony

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[1] Lit. *makes known*. The comment is taken from George of the Arabs fol. 189*a*, where it stands thus: "But that the priest himself who offers first re-

concerning the mysteries; and he does as our Lord did, who first partook of His body in the upper room, and afterwards caused His disciples to partake. Again, it is right that the husbandman should himself first be nourished from the fruits[1] of his field, and then let others partake; and it behoves the teacher first to fill himself with his teaching, and then to teach others. Again, that the priest divides the mysteries to the clergy first, and afterwards to the people, (in this) he does as our Lord did, who divided His body to His disciples in the upper room. This also it is right to know in addition, that these mysteries of the body and blood which the priest here divides and gives to the clergy and to the people, he divides and gives them as it were after the resurrection of Christ, when they are impassible and incorruptible, and not as it were before His resurrection.

fol 177*a* *The right hand which is stretched out, while the left hand supports it, to receive the mysteries.* — That is: it is a sign of the preciousness of the gift which is received, which is an earnest of life immortal.

The reception of the holy mysteries. — That is, (it is) the receiving of the vision of Christ; and a union with the one God.

Here ends the fourth section, and the fifth section begins. And the deacon says: "After that we have received and partaken of these mysteries". — That is: he urges the people to confess[2] to God for His unspeakable gift of the atoning and lifegiving mystery which He has given them.

Wherefore the people say; "We confess to Thee, O Lord our God". — That is: We confess to Thee for thine excellent gifts and graces, which Thou workest constantly toward our misery, whereas we are unworthy.

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ceives the sacrament, and then gives to others, makes known his good testimony concerning the mysteries".

[1] 2 Tim. II 6. [2] Or *give thanks.*

The priest prays, saying: "We confess to Thee, O Lord our God, and yet more we confess to Thee". — That is: in this prayer he confesses to God for the lifegiving mysteries which He has given us; and he also asks of Him that they may be to us for pardon and cleansing, and not unto condemnation. And he asks of Him again that He would keep us in justice and in holiness, that in the world to come we may be worthy of *the portion and lot and inheritance* of all those *who from (the beginning of) the world have been pleasing* to Him.

The deacon says: "Before the Lord let us bow our heads". — That is: he commands them to bow their heads before the Lord, because the priest prays this prayer also on their behalf, saying:

O God, great and marvellous, who didst bow the heavens and come down. — That is: the priest asks of the Son in this prayer that He would have mercy on them, and pour out upon them His blessings, and keep them from sins and harms. And this further it is right to know, that all the prayers of the Qurrābhā are addressed to the Father. And this is evident from the fact that the priest who offers typically represents[1] Christ Himself — who became a "me- fol. 177b
diator of God and men"[2] — since he calls the body and blood his own, as though holding the person[3] of Christ. And hence he speaks to the Father in the calling of the Holy Spirit, saying: *Have mercy upon us, God the Father Almighty; and send upon us and upon these offerings which are set forth Thy Holy Spirit,* etc. And although, when the priest commemorates the dispensation in flesh of the Lord, he turns the word towards the person of Christ Himself, and says: *Remembering therefore, O Lord, Thy death and Thy resurrection of the third day from the dead,* etc.,

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[1] Lit. *holds a type of.* [2] 1 Tim. II 5. [3] Syr. *parṣōpā*, i. e. πρόσωπον.

yet at the end of this commemoration, as of all the rest of the supplications, he turns his word towards the Father, saying to Christ: *through whom and with whom to Thy Father*, etc.; and the faithful also answer all together to the Father, saying: *Have mercy upon us, God the Father Almighty*. Wherefore it is evident from these things that all the prayers of the Qurrābhā are addressed to the Father, except this prayer, the last of all the prayers, which is addressed[1] to the Son, wherein the priest confesses[2] to the Son, because that through Him we have gained access to the Father, and He is the way that leads us, and the door that brings us in to the Father, according to His own unimpeachable[3] and all-holy words. If therefore there be found in the Qurrābhā any prayer whatsoever that is not addressed to the Father — whether it came about through the error of a scribe, or of a priest uninstructed and untrained in the divine Scriptures — we ought to correct it and cause it to be addressed to the Father, like all the rest of the prayers throughout
fol. 178*a* the Qurrābhā, which are addressed to the Father; for the priest who offers holds the person of Christ, and in His place he acts as a mediator and stands between God and men. But it is right that that prayer which is the last of all the prayers should be addressed to the Son, because He became to us a means by which we might draw near to the Father. Wherefore let us confess and give thanks to Him in this prayer for that He is become to us the cause of this great benefit, and that when we were far off and rejected by His Father, in Him and through Him He called us and brought us near to Himself: to whom be praises and blessings for ever and ever. Amen.

The end of the Exposition of the Holy Mysteries made by the pious (and) holy Mār Severus, who is Moses Bār Kēphā.

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[1] MS, by an error, *are addressed*. [2] Or *gives thanks*. [3] Lit. *unlying*.

III.

THE ANAPHORA OF THE HOLY MĀR JACOB BROTHER OF OUR LORD AND BISHOP OF JERUSALEM. C fol. 2*b*

Prayer before the peace. God of all and Lord, us who are unworthy make worthy of this redemption, O Lover of men, so that pure of all guile and of [all][1] hypocrisy, we may salute one another with a holy kiss, being united by the bond of love and peace: through[2] Jesus Christ[3], with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy and good and lifegiving and equal to Thee in essence: both now.

People.

*Amen. *incipit* A fol. 1*a*

Priest. Peace with[4] you all.

People. And[5] with thy spirit.

Deacon. Let us give the peace: ⌜and the rest[6].

**Deacon*[7]. Let us bow our heads to the Lord. *incipit* (B) fol. 1*a*

People. Before Thee, O Lord our God.

Priest. Thou who alone art a merciful Lord, to those who have bowed their necks before Thy holy altar send Thy blessings, O Thou that dwellest in the heights and lookest

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[1] Conjectural: the word is illegible. [2] Marg. adds *our God and Redeemer.* [3] Added above the line *through whom.* [4] C *to.* [5] C omits *and.* [6] C *to one another.* [7] BC *And after the peace the deacon says.*

upon things lowly[1]: by the grace and by the mercies and by the love for mankind [= φιλανθρωπίᾳ] of Thy onlybegotten Son[2]: with whom to Thee is fitting all[3] glory and honour and dominion, with Thy Spirit all-holy and good[4] and lifegiving and equal to Thee in essence: both[5] now and at all times and unto the age of ages: Amen.

(C) fol 3*a*. **People*. Amen.

Priest[6]. The prayer ⌜before the anaphora[7]. O God, who (A fol. 1*b*) by reason of Thy unspeakable love * for mankind didst send Thy Son to the world, that He might bring back[8] the sheep that was gone astray, turn not away Thy face from (B) fol. 1*b* us while we perform *this fearful[9] and unbloody sacrifice; for not on our own righteousness do we trust, but on Thy mercies. We therefore beseech[10] and entreat Thy goodness, that this mystery, which was ordained[11] for us unto redemption, be not to Thy people for judgment, but for blotting out of sins and for forgiveness of our[12] trespasses and for thanksgiving to Thee: by the grace and mercies and love for mankind of Thy onlybegotten Son[13]: with whom to Thee is fitting[14] glory and honour and dominion, with Thy Spirit all-holy and good[15] and lifegiving and equal to Thee in essence: both[16] now and at all times and unto the age

[*A leaf is missing here from A.*]

B (C) of ages: Amen.

People. Amen.

Deacon. Let us stand well: and the rest.

People. Mercies, ⌜peace[17].

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[1] B marg. adds *and bless them*. [2] C marg. adds *through whom and*. [3] B C omit *all*. [4] C marg. adds *and adorable*. [5] B omits *both*. [6] A marg. adds *prays*. [7] B *of the veil*; C *over the veil*. [8] B marg. adds *to Thee*. [9] B C *reasonable*. [10] B C add *Thee*; but the word has been erased in B. [11] The Syr. word evidently stands for οἰκονομηθέν. [12] B C omit *our*. [13] B omits *Son*. [14] C adds *all*. [15] B marg. adds *and adorable*. [16] B omits *both*. [17] C *and peace: and the rest*.

Priest. The love of God the Father, and the grace of the onlybegotten Son, our Lord and[1] God and Redeemer Jesus Christ, *and the communion of the living and holy [B fol. 2*a*] Spirit be with you all.

People. And with thy spirit.

Priest. On high be the minds[2] and hearts of us all.

People. We have (them) unto the Lord.

Priest. *Let us give thanks to the Lord. [(C) fol. 3*b*]

People. It is meet and right[3].

The priest ⌜*begins to offer*[4] *bowing.* Truly meet ⌜and right[5] and fitting and due is it that Thee we should glorify, Thee we should bless, Thee we should praise, Thee we should worship, to Thee we should give thanks, the Maker of all creation visible and invisible:

And he lifts up his voice: whom the heavens of heaven glorify and all the hosts of them, the sun and the moon and all the choir of the stars, the earth and the sea and all that is in them, Jerusalem the heavenly, the church of the firstborn who are written in heaven, angels, archangels, princedoms, authorities, thrones, dominations, the powers which are above the world, the heavenly armies, the cherubim *with many eyes, and the seraphim with six wings, [B fol. 2*b*] who with two wings indeed cover[6] (their) faces, but with two (their) feet, and with two do fly one to another with lips[7] unceasing and with theologies unsilenced a hymn of victory...[8] of greatness of beauty [= μεγαλοπρεπής] with voice[9]

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[1] C omits *and*. [2] C adds *and thoughts*. [3] C adds *Deacon. Peace with us.* [4] C omits. [5] C *and just*: moreover in B *and right* is written over an erasure; so that *and just* was probably the original reading. In C the four adjectives are in the fem., in B in the masc. [6] B C marg. add *their*. [7] C *with mouths*. [8] A word has been erased here in both B and C; from the remains visible in B it may possibly have been *of praise* (or *glory*); if so its erasure might be due to the fact that it is the same as the Syriac word just translated *hymn*. [9] In C *with voice* has, I think, been erased, and *of glory* written in its place; *with voice* being then (supplied) in the margin.

resplendent [= λαμπρά] hymning and shouting and crying and saying:

People: Holy, Holy, Holy [1].

Priest bowing. As in truth Thou art holy, King of the
A fol. 2a: *vacat* (C) worlds and giver of all holiness, holy also is ⌜Thy only-begotten Son [2], ⁎our Lord [3] † and God [4] Jesus Christ, ⌜holy also is Thy Holy Spirit [5], who searcheth all, even the deep things [6] of Thee, O God [7]; for holy art Thou, almighty, all-availing [= παντοδύναμε], terrible, good, partaker of sufferings [= συμπαθής], and especially towards Thy creature [= πλάσμα],
(B) fol. 3a who madest ⁎man from the earth, ⌜having bestowed [8] upon him the delight of Paradise. But when he had transgressed Thy commandment and fallen, Thou didst not disregard, Thou didst not leave him, O Good (One), but didst chasten him as a father fair of mercies [= εὔσπλαγχνος]; ⌜having called [9] him through the law, Thou didst educate him [10] through the prophets, but finally Thou didst send Thine onlybegotten Son Himself to the world, that Thou mightest renew Thine image; who when He had come down and was become incarnate of Thy Holy Spirit and of the holy Virgin [11] Mother of God [12] Mary, and had conversed with
A fol. 2b men, having ordered ⁎everything for the redemption of our race:

And he lifts up his voice: and when He was about to receive a voluntary death for us sinners, Himself without

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[1] C adds *Lord: and the rest.* [2] The order in B is *filius unigenitus tuus*; C has *et unigenitus filius tuus*. B marg. adds *and* after *Son*.

[3] The order is *dominus noster*: A re-commences with *noster*; C fails after *noster*. [4] B marg. adds *and Redeemer*. [5] The order is *sanctus et Spiritus sanctus tuus*; the words *sanctus et Spiritus* are from A marg., but in the original hand. [6] B *depths*. [7] B marg. adds *the Father*.

[8] B *and didst bestow*. [9] B (by erasure of a word) *Thou didst call*.

[10] B has a verb that is unknown to me; but probably it is a mistake for *didst lead him* (as in other texts). The verb in A is a denominative from *tārᵓā* (= παιδαγωγός) and evidently translates ἐπαιδαγώγησας of Gk. 'St James'.

[11] *Virgin* erased in B. [12] B marg. adds *and ever-virgin and blessed*.

sin, in that night wherein He was delivered up for the life of the world and the redemption, having taken bread upon His holy and spotless and undefiled hands and shewed it to Thee, God[1] *the Father, He gave thanks, blessed, hallowed, (B) fol. 3b brake[1], gave to His disciples and[2] apostles, saying: Take, eat of it, all of you[3]: this is my body, which for you and for many is broken and given for forgiveness of sins and for life everlasting: Amen[4].

Priest. In like manner the cup also, after they had supped, He mingled of wine and of water, and having[5] blessed and hallowed He gave to[6] His disciples and[7] apostles, saying: Take, drink of it, all of you: *this is my [blood] of the new A fol. 3a testament, which [for you] and for many [is shed[8]] and given for forgiveness [of sins] and for life everlasting: Amen.

People. Amen.

Priest. This do in remembrance of me; for whensoever ye shall eat this bread and drink this cup, *my death ye (B) fol. 4a ⌜commemorate[9], ⌜and my resurrection ye confess[10], until I come.

People. Thy death, our Lord[11], we commemorate: and the rest.

⌜*And he lifts up his voice*[12]. Remembering therefore[13] Thy death and Thy resurrection of the third day, and Thy ascension into heaven, and[14] session at the right hand of God and the Father, and Thy second ⌜glorious[15] coming, ⌜when Thou comest to judge the living and the dead, when Thou art about to [= μέλλῃ] reward[16] every one according to *[his A fol. 3b

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[1] B adds *and*. [2] B adds *holy*. [3] *all of you* is erased in B. See Bār Kēphā's comment to this, fol. 162*a*. [4] B adds *People. Amen.*

[5] B marg. adds *given thanks*. [6] B marg. adds *the same*. [7] B marg. adds *holy*. [8] So B; and the first letter is visible in A. [9] B *proclaim*.

[10] In B these words are written over an erasure. [11] B *my Lord*.

[12] B *The priest erect*. [13] B marg. adds *O Lord*. [14] B adds *Thy*.

[15] B originally as A; but written over an erasure *terrible and glorious*.

[16] B (*wherein*) *Thou* (*art about*) *to judge* (*the world in righteousness*, *when*)

works]: we offer to Thee [this fearful] and unbloody sacrifice, that Thou wouldst not deal with us [according to] our sins[1], [nor] reward us according to [our] lawlessnesses, but according to [Thy mildness[2]] and unspeakable love for mankind do Thou blot out the sins of us Thy suppliants[3].

Yea[4] Lord, Redeemer and giver of life, who didst suffer for us ⌜in the flesh[5] when as yet we were sinners, who (B) fol. 4*b* knowest *the weakness of our nature, do not Thou disregard us as enemies, neither leave us as those that are without hope, but as a good guardian and a merciful father, regarding our poverty, hasten to redeem us. For the fear of judgment doth not so move our hearts, Lord, as this grieveth and A fol. 4*a* filleth us with trembling, *that we should fall (away) from [Thy] praise and be rejected of Thy love: [that we should be stripped] of Thy grace and should see [them that come] from the East and from the West and recline [with Thee] together with the fathers, but we [ourselves][6] go forth without and hear that bitter word: Amen, amen[7], I say unto you, I know you not. What is more grievous than *deficit* (B) this shame, that we should know God and be rejected of † God, and in this world be named familiars, and in that

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Thou art about to reward. The words in brackets are written over erasures. In A *to reward* is in the future, in B it is in the infinitive.

[1] B adds *O Lord.* [2] So B; also partly visible in A. [3] In B a thin stroke has been drawn between the line that ends here and the next, doubtless to indicate that the prayer which follows is not found in current texts of 'St James'. A similar prayer appears at this point in the anaphora ascribed to John of Boṣra (Renaudot ii pp. 426-427).

In place of what follows here, as far as the Epiclesis, the normal text of 'St James' has only the following [I quote from the Brit. Mus. MS Add. 17128 fol. 15*a* (saec. x-xi), but disregard certain later glosses]: *For Thy people and Thine inheritance beseech Thee, and through Thee Thy Father, saying. People. Have mercy on us, God the Father Almighty. Priest. We also, thanking Thee* . . . [a word erased] *worship and confess to Thee for all and because of all things. People. Thee we praise: and the rest. Priest: the calling of the Holy Spirit*, etc. [4] B omits *Yea.* [5] B omits.

[6] Conjectural: a word is illegible in both A and B.

[7] B omits one *amen*.

which is to come strangers: that here we should stand with the Church, and then be condemned with the devil? Therefore, that we suffer not these things, chasten us Thou, O Lord, nevertheless in mercies and not in wrath. Make straight our goings before Thee: for [mortal man[1]], how can he recognise his ways? Teach us to do Thy will: ⌜join *[us A fol. 4b with those that love] Thy chastisements[2]; ⌜for also [because of these things, and] by reason of these things Thy Church [now][3] penitent beseecheth Thee[4], and through Thee and with Thee Thy Father, saying:

People: Have mercy upon us, O God: and the rest.

Priest. We also, thanking Thee and confessing by reason of all things and because of all things:

People: do glorify (*or* praise) Thee: and the rest.

Priest bowing: the calling of the Holy Spirit. Have mercy upon us, God the Father Almighty, and send upon us and upon these offerings which are set forth Thy Holy Spirit.

The priest says. Lord have mercy upon us.

And he casts himself down and says. The Lord and Lifegiver, equal in session [= *σύνθρονον*] to Thee, God the Father, and to the Son, and reigning together [= *συμβασιλεῦον*], equal in essence and equal in eternity [= *τὸ ὁμοούσιόν τε καὶ συναΐδιον*], who spake in the law [and in the prophets[5]] *and A fol. 5a in Thy new testament, who descended in the form of a dove upon our Lord Jesus Christ in the river Jordan, who descended upon Thy holy apostles in the form of tongues of fire:

And he stands up and lifts up his voice: that lighting down He may make this bread indeed [= *μέν*] ⌜the body of Christ,

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[1] The Syr. word is partly legible. [2] Cf. Renaudot II 427 *adiunge nos cum iis qui te diligunt, ad institutionem a te recipiendam*: but there is not room in A for more than has been supplied above. [3] Restored in accordance with Renaudot (*loc. cit.*) *propterea enim et eiusmodi rerum causa, nunc penitens Ecclesia tua.* [4] The text now returns to the normal form of 'St James'. [5] Conjectural: there is room for the words.

Amen[1]: the lifegiving body, the body redemptive of our souls and our bodies, the body of the same ⌜Lord God our Master and[2] Redeemer Jesus Christ, for the pardoning of debts and for the forgiveness of sins and for life everlasting to those who receive: Amen. ✠. and the mixture that is in this cup the blood of Christ, Amen: the blood expiatory of our souls and of our bodies, the blood of the same our Lord and our God and our Redeemer Jesus Christ ...[3] for the pardoning of debts and for the forgiveness of sins and for life everlasting to those who receive: Amen. ✠. that it may
A fol. 5*b* be to all those *who receive and partake of it for sanctification of souls and bodies, for the bearing of fruits of good works, for the confirming of Thy holy Church which Thou didst found upon the rock of faith, and the gates of hell[4] shall not overcome her, Thou delivering her from all heresy and from the stumblingblocks of them that work lawlessnesses, even unto the end of the world: both now and at all times and to the age of ages: Amen.

People. Amen.

Priest bowing. We offer to Thee this same fearful and unbloody sacrifice for Thy holy Church which is in all the world: especially for the mother of all orthodox churches. The rich gifts of Thy Holy Spirit give in her, O Lord;[5]

[*A leaf is missing here from A*]

A fol. 6*a* *for the eyes of all hope in Thee, and Thou givest their food in due season[6].

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[1] These words are in the margin, but in the original hand: their omission from the text was doubtless due only a slip of the scribe: see below, where there are corresponding words for the cup. [2] Or *great Lord God and our*. [3] Some letters have been erased, but apparently by the original scribe, who began to copy a wrong word. [4] Syr. *shĕōl* = ᾅδου of Gk. 'St James'. [5] End of A fol. 5*b*. [6] Lit. *in fairness of time*, an attempt at a literal translation of ἐν εὐκαιρίᾳ. The quotation from Ps. CXLIV [CXLV] 15 follows the LXX, differing markedly from the Peshiṭta.

The deacon proclaims on behalf of those [*or* that] whom [*or* which] he commands us[1].

Priest erect. And deliver us, O Lord, from all tribulation and wrath and distress, and from all hurt and opposition of evil men, and from every attack and violence of demons, and from every scourge which is brought upon us[2] by reason of our sins; and preserve us in the orthodox faith and in the keeping of Thy holy commandments, (even) us and all those who are accounted worthy to stand before Thee, and (who) wait for the rich mercies that are from Thee; for Thou art merciful, and a God gracious[3] and taking pleasure in mercy: and to Thee we send up glory, Father and Son and Holy Spirit: both now and at all times and to the age of ages: Amen.

The deacon proclaims.

Priest bowing. Again vouchsafe to remember those who stand and pray *with us, and those also who remain absent. A fol. 6*b*
Remember, Lord, those also who ⌜have charged[4] us to remember them in prayers to Thee. Remember, Lord, those also who have offered these offerings to Thy holy altar, and those for whom each one has offered, and those whom each one has in his mind [= κατὰ διάνοιαν ἔχει], and those who ⌜are now read out[5].

And he lifts up his voice. All these remember, Lord, those whom we have mentioned, and those whom we have not mentioned: according to the abundance of Thy mildness *reward them (with) the exultation of Thy redemption[6], (C) fol. 4*a*

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[1] It is not clear what this abbreviated rubric means. The sense may be: "on behalf of those [for] whom he commands us [to pray]".

[2] Above the line is added in a later hand *from Thee.* [3] This word is in the margin, but in the original hand. [4] The MS has, by omission of a letter, *he has charged.* [5] The MS has *now draw near*, or *are offered*; but the reading *methqarrĕbhīn* must, I think, be a scribe's slip for *methqĕrēn*: cf. Gk. 'St James' (Brightman *Eastern Liturgies* p. 56 l. 19) καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων. [6] Ps. L [LI] 14 τὴν ἀγαλλίασιν τοῦ σωτηρίου σου. Pesh. has there "thy enjoyment and thy redemption".

receiving their sacrifices on the breadths of Thy heaven, and holding them worthy of thanksgiving and the succour that is from Thee. Strengthen them with Thy power and arm them with Thy might[1]; for Thou art God our helper and our protector: and to Thee we send up praise, Father and Son and Holy Spirit: now and at all times and to the age[2]

[*A leaf is missing here from A*][3]

C *People.* Amen.

The deacon proclaims the third diptych.

Priest erect. For thou art the refuge of redemption and the succouring power and the victorious leader of them and of those that call upon Thee and hope in Thee, O Lord: and to Thee we send up glory, Father.

People. Amen.

The deacon of the apostle[4].

Priest bowing. And because Thou hast the authority of life and death, vouchsafe to remember those also who from (the beginning of) the world have been pleasing to Thee, holy[5] fathers, patriarchs, prophets, apostles, and John the baptist and forerunner, and the holy and glorious Stephen the first of deacons and the first of martyrs, and the holy and glorious Mother of God and ever-virgin Mary, and all the saints.

And he lifts up his voice. We beg therefore of Thee, O
C fol. 4*b* Lord, good and plenteous in mercies, *Thou that holdest[6] things impossible as possible, join us to that blessed assembly, number us with that Church, set us by Thy grace in the

[1] Or *bulwarks.* [2] Here ends A fol. 6*b*. C has the doxology thus: *and to Thee is fitting glory and honour and dominion, with Thy onlybegotten Son and thy lifegiving Spirit: both now.* [3] The contents were doubtless substantially what now follows in C (see Introduction p. 4, note 1).

[4] *Sic*: no formula follows this rubric. [5] I. e. τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων ... ἁγίων, κ. τ. λ. (Brightman p. 56 l. 20). [6] Lit. *possessest*: evidently an attempt to render ὁ ἔχων in the sense above.

rank of the firstborn who are written in heaven. For this reason we too commemorate them, that they also, when they stand before Thy lofty tribunal, may remember ⌜our wretchedness and poverty[1], and may offer with us this fearful and unbloody sacrifice: for the admonition indeed (μὲν) of them that are living, but (δὲ) also for the encouragement of us wretched and unworthy; and for the repose of all them that in the true faith have already fallen asleep[2]: by the grace and mercies and love for mankind of Thy onlybegotten Son, our Lord and our God and our Redeemer Jesus Christ: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy and good and lifegiving

*and equal to Thee in essence: now and at all times and to the age of ages: Amen. A fol. 7*a* (C)

People. Amen.

The deacon proclaims ⌜the names of the bishops[3].

Priest bowing. Remember, Lord, those also who have already fallen asleep, the bishops who even until now have glorified (*sic*) the right word of faith: *especially our holy fathers, Ignatius, Julius*[4], and the rest[5].

And he lifts up his voice: † the luminaries and teachers of Thy holy Church, who have fought the good fight of faith, those who have carried Thy holy name before peoples and kings and the sons of Israel: by whose prayers and supplications grant Thy peace to Thy Church: heresies that *deficit* (C)

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[1] Written partly over an erasure and partly at the side. [2] Marg. adds *our fathers and brethren.* [3] C *the fifth canon.* [4] The words in italics are written in A over an erasure, and in a smaller hand than the rest. There is room for only two or three words in the original hand.

[5] In C the whole of this priest's formula has been much confused by erasures and marginal glosses. I give in round brackets words written over erasures or in the margin: *Remember*, (*merciful*) *Lord*, (*those who from Jacob*, *that first of*) *bishops* (*and apostle and martyr*) *even until* (*this present day*) *the word of orthodox faith* (*in Thy holy Church have preached: those who have rested*, *and those who have divided for us the word of truth*).

are rife abolish: their doctrines and their confessions implant in our souls [of us all][1]; and grant us a standing without shame before Thy tribunal (which is) full of trembling. For [A fol. 7b] holy art Thou, and taking pleasure in the holy, *and the perfecter of the saints: with whom we also send up glory to Thee, Father and Son and Holy Spirit: now and at all times and to the age of ages: Amen.

People. Amen.

The deacon proclaims the diptych of the departed.

Priest bowing. Remember, Lord, the presbyters, deacons, subdeacons, readers, interpreters, exorcists, monks, ascetics, perpetual virgins[2], lay folk: those who in the faith of Christ[3] have already fallen asleep, and those for whom each one has offered, or has in his mind.

And he lifts up his voice. Lord, Lord, God of the spirits of all flesh, remember them all, those whom we have mentioned and those whom we have not mentioned, who with the orthodox faith have gone forth from this world: rest their souls and their bodies and their spirits, Thou delivering them from the unending condemnation which is about to [*deficit* A] be, †[4]

[A² fol. 9a] *that also [in this as in[5]] all things Thy all-honoured and blessed name may be glorified and praised, with Jesus Christ and Thy Holy Spirit.

People. As it was, is.

Priest. Peace to you all.

People. And to thy spirit.

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[1] The words *of us all* have been erased, but perhaps by the original scribe.

[2] Masculine. [3] Originally *in the faith which is in Christ*, but altered by erasure of a single letter. [4] End of A fol. 7*b*. The lacuna between the end of A and the beginning of A² may be filled up from the Brit. Mus. MS Add. 17128, the Intercession of which is printed below; see pp. 110—111.

[5] Supplied from MS Add. 17128 fol. 17*b*.

Priest. And may the mercies of God our Master and Redeemer Jesus Christ be with you all.

People. And with thy spirit.

The priest breaks and signs.

The deacon says the Katholike.

Priest: *the prayer Our Father who art in heaven.* God and the Father of our Lord Jesus Christ, Father of mercies and God of all consolation, who sittest upon the cherubim and art glorified by the seraphim, before whom stand a thousand thousand archangels and ten thousand times ten thousand angels, the rational and heavenly armies, who hast vouchsafed to hallow and perfect the offerings and gifts and rendering of fruits [= καρπώματα] which have been offered to Thee for a sweet savour, through the grace of Thy only-begotten Son and through the lighting down of Thy all-holy Spirit: hallow then, O Lord, our souls and bodies and spirits, that with pure heart and enlightened soul and *open face [A^2 fol. 9*b*] without shame [we may dare to call Thee[1],] God the heavenly Father almighty, and pray and say:

People. Our Father who art in heaven.

Priest. Oh[2] Lord God, bring us not into temptation which we are not able to bear, but make with the temptation also an outcome that we may be able to endure; and deliver us from the Evil One, through Christ Jesus our Lord: through whom and with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy and good and adorable and lifegiving and equal to Thee in essence: now.

People. Amen.

Priest. Peace to you all.

People. And to thy spirit.

Deacon. Let us bow our heads to the Lord.

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[1] Supplied from MS Add. 17128 fol. 17*b*.

[2] Over *Oh* is written *Yea*.

People. And before Thee, O Lord God.

Priest. To Thee have Thy servants bowed their heads, waiting for the rich mercies that are from Thee. Send, O Lord, and hallow our souls and our spirits, that we may become worthy to partake of the body and blood of Christ our Redeemer: by the grace and mercies and love for man- *deficit* A² kind of the same Christ Jesus our Lord: with whom †[1]

[*The rest from Brit. Mus. MS Add. 17128*][2]

fol. 18*a* Thou art blessed and praised, with Thy Spirit all-holy and equal to Thee in essence: now.

People. Amen.

Priest. Peace to you all.

People. And with thy spirit.

Priest. The grace of the Trinity, holy and equal in essence, be with you all.

People. And with thy spirit.

Deacon. Proskomen.

Priest. Holy (things) to the holy.

People. One holy Father: and the rest.

Deacon. Bless, my lord.

Priest. May the name of the Lord be blessed and praised in heaven and in earth for ever: Amen.

Prayer when the mysteries go forth. Hold us worthy that we may eat Thy body and drink Thy blood and become heirs of Thy kingdom, O Son of God, who camest for our redemption, for ever: Amen.

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[1] Here ends A² fol. 9*b*. At the bottom of the page is a large letter *Ālaf*, shewing that this is the last page of the first quire of the MS to which the fragment belonged.

[2] In this MS many alterations and additions have been written in the margins or between the lines. I give here only the original readings, so far as they are legible; though in the Syriac text I have thought it well to record the alterations also.

And after the reception the deacon proclaims. After that we have received: and the rest.

People. We confess to Thee.

Priest. We confess to Thee, O Lord God, and yet more we confess, for Thy great and unspeakable love for mankind, who hast held us worthy to partake of Thy heavenly table. Condemn us not for the receiving of Thine undefiled mysteries, but keep us, O Good One, in holiness and righteousness, so that while ...[1] partakers of Thy Spirit[2], we may find a portion and a lot with all Thy saints, those who from (the beginning of) the world have been pleasing to Thee: by the grace and mercies and love for mankind of Thy onlybegotten Son: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy, [and][3] good, and lifegiving and equal to Thee in essence: now.

People. Amen.

Priest. Peace to you all.

People. And with thy spirit.

Deacon. Before the Lord let us bow our heads.

People. Before Thee, O Lord our God.

Priest. God great (and) marvellous, who didst bow the heavens and come down for the sake of the redemption of the race of men, turn to us in Thy mercies and in Thy favour, and bless Thy people and keep Thine inheritance, so that for ever ...[4] we may praise Thee ....[5] art our true God ⌜*with* the Father *Thy* begetter *and Thy*[6] Holy Spirit: now and at all times and to the age of ages: Amen.

The Qurrābhā of the pious and holy Mār Jacob the brother of our Lord is ended.

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[1] A couple of words erased. [2] Added above the line *Holy*, *we are worthy to become.* It is probable that *we are worthy to become* are the words erased just before, so that the change is merely one of order, with the addition of *Holy* to *Spirit.* [3] *and* has been erased. [4] Erasure of a word.

[5] Erasure, partly filled by insertion of *for Thou.*

[6] The italicised words are written over erasures.

THE INTERCESSION.

From MS Add. 17128[1].

fol. 15*b* *Priest bowing.* We offer to Thee this self-same reasonable and unbloody sacrifice for Thy holy places, which Thou didst honour with manifestation of Thy Christ: first for Sion the holy mother of all the churches, and for Thy holy Church which is in all the world. The rich gifts of Thy Holy Spirit grant[2] to her, O Lord. Remember also, Lord, Thy pious bishops who rightly divide for us the word of truth: especially the[3] fathers ⌜our patriarchs N. and N.[4], and our pious bishop N. An honourable old age grant to them; preserve them long-lived, while they tend Thy people in all piety[5] and righteousness. Remember also, Lord, the honourable presbytery which is here and in every place, and the diaconate which is in Christ, and the rest of all the ministry, and every grade of the Church. Remember also, Lord, my poverty, whom, though unworthy, Thou hast vouchsafed to call. The sins of my youth and mine ignorances remember not unto me, Lord, but according to the multitude of Thy mercies remember Thou me[6]; for if Thou mark iniquities,
fol. 16*a* Lord, Lord, who *is able to endure before Thee? And be-

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[1] The text of the Anaphora in this MS has been considerably altered by later additions, but except for a few erasures the original text remains legible.

[2] *grant* is written over an erasure: A has *give*.

[3] Added above the line *holy*.

[4] Written over an erasure.

[5] *piety* is written over an erasure.

[6] Ps. XXIV [XXV] 7: the quotation is based on the LXX, but *unto me* and *but* are added from Pesh.

cause that from before Thee is propitiation[1], visit me and acquit me[2]; and where sin was multiplied let Thy grace the more abound.

Deacon: the first canon.

The priest lifts up his voice. Deliver us, Lord, from all tribulation and wrath and distress, from all hurt and opposition of men, and from every attack and violence of demons, and from every scourge sent from Thee, which because of our sins is brought upon us; and preserve us in the orthodox faith and in the keeping of Thy holy commandments, even us and all those who have been accounted worthy to stand before Thee, and hope for the rich mercies that are from Thee; because Thou art a God taking pleasure in mercies: and to Thee we send up glory[3], and to the[4] onlybegotten Son and to the[4] Spirit holy[5]: now.

People. Amen.

Priest bowing. Again vouchsafe to remember those who are standing with us and praying with us, our fathers and brethren, and those who remain absent[6]. Remember, Lord, those also who have charged us to remember them in our prayers to Thee; and to each one grant those requests that are unto salvation. Remember, Lord, those also who have offered the offerings to Thy holy altar, and those for whom each one has offered, and those who have wished and were not able to offer, and those whom each one has in his mind[7].

And he lifts up his voice.

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[1] Ps. CXXIX [CXXX] 3, 4: after LXX. Pesh. has "sins" for *iniquities*, omits *Lord* once, has "stand" for *endure*, and "forgiveness" for *propitiation*.

[2] The words *And because . . . acquit me* are added above the line, but seemingly in the original hand.

[3] Added above the line *and confession*.

[4] Above the line *Thy*.

[5] Added above the line *in all*, *good*, *and adorable and lifegiving and equal to Thee in essence*. The doxologies in this MS appear to have been abbreviated in different ways: they are very irregular.

[6] Added above the line *from us*.

[7] Marg. adds *and those who are here named*.

Deacon: the second canon.

[*Priest.*] Remember them all, Lord, those whom we have mentioned, and those whom we have not mentioned, according to the multitude of Thy mildness: reward them (with) the exultation of Thy redemption[1], Thou receiving their sacrifices upon the breadth of Thy heaven, and vouchsafing them the[2] visitation (*or* operation) and succour that is from Thee. Strengthen them with Thy power and arm them with Thy might; because Thou art merciful and taking pleasure in mercies: and to Thee is fitting glory and honour and dominion[3]: now.

People. Amen.

Priest bowing. Remember, Lord, our religious [= εὐσεβής] kings and queens: lay hold on arms and shield and stand up for their help[4]; and subdue unto them every warlike enemy; that we may live a quiet and peaceable life in all religion and modesty. Remember, Lord, those also who are in bonds in prison....[5] our[6] brethren, the sick, the infirm, and those who are persecuted and afflicted by evil spirits. fol. 16*b* *Remember, Lord, the air and the rains and the dews, and the fruits of the earth, and the crown of the year; for the eyes of all hope in Thee, and Thou givest their food in due season, opening Thine all-sufficing hand and filling every living thing with good will[7].

The priest lifts up his voice.

The deacon proclaims: for (sic).

[*Priest.*] Because Thou art the refuge of salvation and the succouring power and the victorious leader of us and of all

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[1] Ps. L [LI] 14: after LXX. [2] Added above the line *good.*

[3] Marg. adds *and to Thine onlybegotten Son and to Thy Spirit all-holy, good, and adorable and lifegiving and equal to Thee in essence.*

[4] Ps. XXXIV [XXXV] 2: as Pesh.; but Pesh. here is in exact agreement with LXX. Cf. Gk. 'St James' (Brightman p. 55 l. 15). [5] A word erased.

[6] Added above the line *fathers and.*

[7] Ps. CXLIV [CXLV] 15, 16: after LXX.

those who call upon Thee and hope in Thee, O Lord: and to Thee we send up glory[1] and to the[2] onlybegotten Son and to the[2] Spirit holy[3]: now.

People. Amen.

Deacon: the diptych of the fathers.

Priest bowing. Since, then, Thou hast the authority of life and death, O Lord, and Thou art a God of mercies and of love for mankind, vouchsafe to remember all those who from (the beginning of) the world have been pleasing to Thee, holy fathers, patriarchs, prophets, apostles[4], and holy John the forerunner and baptist, and holy Stephen the first of deacons and the first of martyrs, and the holy and glorious Mother of God and ever-virgin Mary[5].

And he lifts up his voice. We beg of Thee, Lord, plenteous in mercies, who holdest things impossible as possible, join us to that blessed assembly, number us with that Church[6], range us by Thy grace with the first-born who are written in heaven. For for this reason we too commemorate them, that they also, when they stand before Thy lofty tribunal, may remember our wretchedness and our poverty, and may offer to Thee with us this reasonable and unbloody sacrifice: for the admonition indeed of the living, and for the encouragement of us wretched and unworthy, but for the repose of all those who in the true faith have already fallen asleep, our fathers and brethren: by the grace and mercies and love for mankind of Thine onlybegotten Son[7]: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit, holy[8], good[9], and lifegiving and equal to Thee in essence: now.

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1 Added above the line *and confession.* 2 Above the line *Thy.*
3 Added above the line *in all*, *good*, *and adorable and lifegiving and equal to Thee in essence.* 4 Marg. adds *preachers*, *evangelists*, *martyrs*, *confessors.* 5 Added above the line *and all thy saints.* 6 Added above the line *of the saints.* 7 Added above the line *through whom and.*
8 Added above the line *in all.* 9 Added above the line *and adorable.*

Deacon: the diptych of the fathers.

Priest bowing. Remember, Lord, the pious bishops who have already gone to their rest (*lit.* rested) ......[1] those fol. 17a *who from James the first of bishops and apostle and martyr until this present day have preached the word of orthodox faith in Thy holy churches:

And he lifts up his voice. The luminaries and teachers of Thy holy knowledge, those who have fought the good fight of faith, those who have carried Thy name before peoples and kings and the sons of Israel: by whose prayers and[2] supplications grant Thy peace to Thy churches, and their teaching and their confession confirm in our souls, and baneful heresies abolish, and grant us a standing without shame before Thy dread tribunal; for holy art Thou, Lord, and taking pleasure in the holy, and the perfecter of Thy saints: and to Thee is fitting glory and honour and dominion: now.

People. Amen.

Priest bowing.

Deacon: the sixth canon.

[*Priest.*] Remember, Lord, the orthodox presbyters who have already gone to their rest, the deacons, subdeacons, psaltae, readers, interpreters, exorcists, monks, hearers, perpetual virgins (*masc.*), lay folk, who in the orthodox faith have already fallen asleep, and those for whom each one has offered and for whom each one has in his mind[3].

And he lifts up his voice. Lord, Lord, God of the spirits of all flesh, remember them all, these whom we have mentioned, and those whom we have not mentioned, who with the orthodox faith have departed from this life. Rest their souls and bodies and spirits, Thou delivering them from the unending condemnation which is about to be, and vouch-

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[1] Erasure of about half a line. [2] Added above the line *holy*.

[3] Marg. adds *rightly*: which is perhaps a comment and not a reading.

safing them the rest which is in the bosom of Abraham and of Isaac and of Jacob, where the light of Thy countenance visiteth, whence pains and tribulations and sighings are fled away, whilst Thou imputest not to them their transgressions: for neither dost Thou enter into judgment with Thy servants; for in Thy sight none that liveth is justified[1]: ⌜for there is not [any][2] blameless, neither that is pure from defilement, of those that have been among men, save only our[3] Lord and God and Redeemer Jesus Christ, Thine onlybegotten Son, through whom we also hope to find mercies and forgiveness *of sins: for whose sake both to us and to them: fol. 17*b*

People. Give rest, remit, forgive.

Priest bowing. Give rest, remit, forgive, O God, our transgressions, voluntary and involuntary, with knowledge and without knowledge, in deed, in word, in thought, secret and open, foreknown, forgotten, which Thy holy name knoweth.

And he lifts up his voice. Our end preserve christian and sinless, Thou gathering us beneath the feet of Thine elect, when Thou wilt and where Thou wilt and as Thou wilt: only without the shame of our transgressions: so that[4] in this as in all things Thy all-honoured and blessed name may be glorified and praised, with[5] Jesus Christ and the[6] Holy Spirit.

[*People*. As it was and is. *Etc.*]

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[1] Ps. CXLII [CXLIII] 2: after LXX, although this quotation is not found in the Gk. 'St James'.

[2] So, apparently, originally; but altered to *for there is no man*.

[3] In the text *our* has been removed from after *Redeemer* and placed after *Lord*.

[4] At this point begins A[2] fol. 9*a*: see above p. 102.

[5] Added above the line *that of*.

[6] Above the line *Thy*.

IV.

THE BOOK OF LIFE

ACCORDING TO THE CUSTOM OF THE CHURCH OF THE MOTHER OF GOD WHICH IS IN THE CITY OF BEROEA.

The Book was written by the command of Mār Ignatius, Patriarch of Antioch of Syria, who is Simon, in the year of the Greeks 1959[1].

fol. 1*b* By the power of the holy and adorable Trinity, equal in essence, Father and Son and Holy Spirit, one true God, we begin to write the copy of the book of the names of the former just fathers and priests, prophets and apostles and martyrs and confessors, and holy fathers and true pastors and teachers of orthodoxy, and priests and heads of churches and heads of monasteries, and solitaries and ascetics, and presbyters and deacons, and monks and nuns, and the rest of the true believers, lay folk, men and women, great and small, and all estates and conditions of the sons of the holy catholic apostolic Church, which is called the Book of Life, and is read on Sundays and feasts of our Lord at the time of the mysteries, on the right hand of the table of life, by one of the approved priests, in Jerusalem and in the great sees and in the celebrated cities and famous convents; and

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[1] This title is written on the outside of the brown-paper cover of Mr Codrington's copy (C); it probably stood on fol. 1*a* of the MS. It seems not to be contained in the Vatican MS (R).

is also read from time to time at the door of the altar for the good profit and laudable emulation of the true believers; and it is to be set on the table of life always, even as God spoke to Moses that he should write the names of the tribes of Israel on tables of stone and set them in the tabernacle of testimony for a goodly memorial of piety. And let every believing man or woman whose name is written in this holy book believe without doubting that it is written in that book of life which is above, in the church of the firstborn which is in heaven: if so be that he shall have been a fulfiller of God's commandment[1].

First, the commemoration of the dispensation of our Lord Jesus Christ in the flesh. We commemorate the memorial of our Lord and God and Redeemer Jesus Christ, and of all His saving dispensation for us; and especially the annunciation of His conception, and His holy birth, and His legal circumcision, and His entry into the temple, when aged Simeon carried Him upon his arms and besought Him saying: Dismiss me, my Lord, from (this) temporal life, for lo, mine eyes have seen Thy great mercy; and the flight to Egypt with Joseph and Mary His mother, with the many miracles fol. 2*a* He performed, breaking the images and shattering the graven images. And He returned after five years that[2] He had remained there, He and His mother and Joseph; and they came to the country of Galilee; and He dwelt in Nazareth, that the word of the prophet might be fulfilled: He shall be called a Nazarene: and all His conversation in the world. And He was baptized by John after thirty years; and the Father bore witness to Him, and cried out from on high: This is my beloved Son; and the Holy Spirit came down upon Him in the form of a dove and remained upon Him.

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[1] This appears to be the general sense of the clause; but the Syriac construction is very anomalous. [2] MS *and* (*sic*).

And here was revealed the Holy Trinity in the three adorable Persons, the Son who is baptized, and the Father who cries out, and the Spirit who broods. And John preached and said: This is the lamb of God who taketh away the sin of the world, and redeemeth it. And His going forth to the wilderness, and His fast and His temptations by the Evil One; and His victory over the devil and his hosts, and His being ministered to by the holy angels. And the first sign of His working of miracles, the changing of water into good wine in Cana, a city of Galilee; the cleansing of lepers, the confirming of paralytics, the opening of the eyes of the blind, the healing and curing of the sick and smitten from all manner of divers sicknesses. The chasing away of demons, the driving out of devils from men; the satisfying of the hungry in the wilderness with a little bread; the choosing of disciples; the riding upon a colt; His entry into Jerusalem
fol. 2*b* on the day of Hosannas[1], when the boys and babes cried out before Him: Hosanna in the highest, Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; the withering of the fig tree straightway; His return to Bethany; the raising of Lazarus after four days; His being anointed by Mary the sister of Lazarus and the rest of the holy women[2]; His saving passion, which He took upon Him voluntarily; all the humiliations: the mocking and being set at naught, the spitting, the buffeting, the smiting of (His) cheek, the uproar of the priests, the accusation of the scribes and the people and the Pharisees; His entering into the upper room; the washing of the disciples' feet; the eating of the lamb; the fulfilling of types and figures; the consecrating of the chrism; the breaking of His body and His holy blood, and

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[1] I. e., Palm Sunday.

[2] An allusion to the views of certain commentators, according to which our Lord was anointed by two or three different women.

the rest of the holy and divine mysteries which were accomplished on that day. His declaring to His disciples that, One of you shall betray me, and I shall be delivered into the hands of sinful men; and all ye shall be scattered and shall leave me alone. And then He went forth to the Mount of Olives, and His disciples with Him, in that night; and He said to them: Sit ye here, that I may go pray to God. And He fell upon His face upon the ground, and prayed earnestly and said: My Father, if [it be possible] let this cup pass from me; but if I must drink it, Thy will be done. And His sweat was as drops of blood running down upon the ground. And again He came to the disciples, and He found them sleeping. And He went a second time and fell upon the ground, and He prayed and said the same prayer. And again He returned to the disciples and found them fol. 3*a*
sleeping; and He said: Simon, sleepest thou? were ye thus not able to watch with me, not even one hour? Sleep now, and take your rest: lo, he that betrayeth me is at hand. And He went and prayed a third time, and said the selfsame prayer; and He said: My soul is sorrowful, even unto death. And there appeared to Him an angel from heaven strengthening Him. And He came to the disciples and awakened them and said: Pray that ye enter not into temptation: the spirit indeed is eager, but the flesh is weak[1]. Then came Judas, and with him a multitude of the Jews bearing clubs and staves and swords, with lamps and torches in their hands. And the traitor gave them a sign: That is he, whom I shall kiss: lay hold on him you. And he said: Hail, Rabbi! and kissed Him. And Jesus said to him: Friend, for that (for) which thou art come. And Jesus said to them: As against a robber are ye come forth against me

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[1] In agreement with the Philoxenian version: the Peshiṭta has *the spirit is ready, but the body is infirm* (or *sick*).

to take me? How long was I with you in the temple, and ye did not lay hands on me? Then Simon drew a sword and smote the servant of the chief priest and cut off his right ear. And Jesus took it and put it in its place. And Jesus said to him: Return the sword to its sheath (*θήκη*)[1]. fol. 3*b* Then they seized Jesus and bound Him and brought Him to Annas and Caiaphas the chief priests. And they insulted Him much the whole night; and they buffeted Him and spat in His face. And Simon denied Him, and swore and cursed: I know him not. And straightway the cock crew; and Simon remembered the word of Jesus which He had spoken to him: Before the cock crow thou shalt deny me thrice: and he went out and wept bitterly. And when the sun rose they bound Jesus and brought Him to Pilate; and they began to accuse Him in many things, saying: He is guilty of death; for he has broken the sabbath and the custom[2] and the law which Moses delivered; and he has said that he will destroy this temple and in three days raise it up: whereas it was forty and six years in building. And they set up against Him false witnesses, who were saying: We heard him say, I am the king of the Jews. Then Pilate brought Jesus within and said: See how great things they witness against thee. But Jesus answered him not so much as one word. And he scourged Him with whips, and took Him and brought Him forth to them, and said: I have judged him, and I have found in him no cause at all that is worthy of death. Whom therefore do ye wish that I loose unto you, Barabbas, or this Jesus that is called King of the Jews? But they made an uproar and cried out saying: Let him be crucified. And he asked for water and

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[1] John XVIII, as in the Philoxenian version: *Pesh.* does not keep the Greek word. [2] Or perhaps *festival*: the word is spelt defectively, and may be completed in two ways.

washed his hands, and said: I am innocent of the blood of this righteous man. But they cried out saying: His blood fol. 4*a* be upon us and upon our children. And they crucified Jesus; and they crucified with Him two robbers, one on His right hand and one on His left. And they were coming and kneeling before Him and reviling Him, saying: Hail, King of the Jews. And they spat in His face and gave Him buffets, and struck His head with a reed. And they platted a crown of thorns and set it upon His head. And he that was crucified on the left hand blasphemed against Him, saying: If thou be the Son of God, come down from the cross and save thyself, and us also. But he that was crucified on the right hand rebuked his companion, and said: Dost not thou fear God? for as for us, as we were worthy it has been done unto us; but this (man), what has he done? And he said: Remember me, Lord, when thou comest in thy kingdom. And when our Lord was athirst (and) asked water, and said, I thirst; they set (before) Him myrrhed wine, and they put it in hyssop upon a reed, and held it out to Him. But He did not receive it. And He cried out with a loud voice and said: Elohi, Elohi, lama sabaqtani[1]. And when the Jews saw, they said: This man calleth Elias to deliver him. And He cried out with a loud voice and said: My Father, in thy hands I place my soul. And He bowed His head and gave up His spirit; and immediately His breath went forth, and He died. And the attendants came and broke the legs of those that were crucified with Him; but fol. 4*b* when they came to Jesus they saw that He was already dead, and they did not break His legs, but one of the soldiers struck Him in His side with a spear, and there flowed from Him blood and water. And he that saw gave witness,

[1] Transliterated from the Greek, as in the Philoxenian version: *Pesh.* and *syr. vet.* translate the words into Syriac.

and true is his witness; and we believe and confess that his witness is true. Then came Joseph of Arimathaea and went in to Pilate and asked the body of Jesus; and he gave it him. And he took it down from the cross and washed it and embalmed it with myrrh and aloes, about a hundred pounds, and wrapped it in a clean linen cloth, as the custom of the Jews is to bury, and placed it in a new tomb that was hewn by him in his garden in the rock, wherein no man had been laid. And Joseph and Nicodemus buried Him with honour, and rolled a great stone over the door of the tomb. And the Jews came to Pilate and said to him: We have heard that that deceiver while he was yet alive said: I will rise
fol. 5*a* up after three days; and we fear lest his disciples come and steal him from the tomb, and the last error be worse than the first. And he said to them: Ye have a guard; go, watch the tomb as ye know. But they, when they had gone, sealed the tomb with the guard. And after three days, very early in the morning of the first day of the week, our Lord arose from the tomb, the stones and seals remaining. And a great light flashed over the executioners *(quaestionarii),* and they were terrified at the miracle they had seen; and they went and made it known to the chief priests, and said: We saw Him go out from the tomb with a great voice and much glory. And the chief priests said to them: Take you money that is sufficient, and say, His disciples stole him by night while we were asleep. And if the governor say aught to you, we will offer persuasions to him and cause you to be without blame. These things were done when the angels came down from heaven and rolled the stone from the door of the tomb, and sat upon it, one at His head and one at His feet. And very early in the morning came the women and saw the angels. And they said to the women: Why seek ye Jesus of Nazareth who was crucified? He is risen, He is not here: behold the place where He was laid. And

when they came to depart, our Lord met them and said to them: Hail! And Mary thought that it was the gardener; and she said to Him: If thou hast taken Him away, tell me where thou hast laid Him. And He said to her: Mary. And she said to Him: Rabbuli; and she ran to touch Him. And He said to her: Come not near to me: go, say to my brethren and to Peter that I am risen, as I said to you, that I go before you to Galilee; there ye shall see me. And fol. 5*b* she ran with haste and announced to the apostles, and she said: Our Lord is risen from the grave. And Simon and John ran and came with haste; and the younger arrived at the grave before the elder, and he did not enter until Peter came and entered first. And he found the linen cloths lying and the handkerchief of His head folded up and set apart, not with the cloths. And he believed and was assured of the resurrection of his Master. And after these things Jesus went to the mountain of Galilee, where Jesus had appointed them; and they believed in Him: but some of them doubted. And He said to them: Go, make disciples, and baptize all peoples in the name of the Father and the Son and the Holy Spirit. And after eight days, when the doors and windows were shut for fear of the Jews, Jesus came in to the upper room and stood in their midst, and said to them: Peace be with you; it is I, fear not. Feel me, and see that a spirit hath not flesh and bones as ye see that I have. And He called Thomas and said to him: Bring hither thy finger and feel, and see the place of the nails of my hands and of my feet; and bring thy hand and put it in my side, and see the place of the spear; and be not faithless but believing. And he cried out and said: My Lord, and my God. And Jesus said to him: Now that thou hast seen me thou hast believed: blessed are they that have not seen me and have believed. And many times did our Lord appear to His dis- fol. 6*a* ciples, by the lake of Tiberias and the other places. And

after forty days He went to Bethany, to the mount which is called of Olives; and He lifted up His hands over His disciples and blessed them, and said to them: Abide in Jesusalem until I send you the Spirit, the Paraclete, who shall put you in mind of everything. And He was taken up from them; and while they looked upon Him He went up to heaven; and a cloud received Him, and He was hidden from their eyes. And there appeared to them two angels in white garments, and they said to them: Ye men of Galilee, why stand ye looking up to heaven? this Jesus who was taken up from you to heaven shall so come, even as ye have seen Him go up to heaven. And when the days of Pentecost were accomplished, there came down upon them the Spirit, the Paraclete, in the form of tongues of fire, and sat upon every one of them. And they began to speak with the tongues of all peoples. And the Jews said: These have been drinking new wine and are drunken. And Simon answered and said to them: It is not yet the third hour; but this is that which was said by Joel the prophet: And other days shall come, and I will pour out my spirit upon all flesh, and upon my servants and upon my handmaids: your sons and your daughters shall prophecy, and your young men shall see visions. And on that day about three thousand souls believed. And they cast lots; and it came up for fol. 6*b* Matthias, and he was counted with the eleven apostles; and the number of the twelve apostles was filled up. And from hence they made a beginning of fasting. And on the second day (of the week) they built a church. And on the third day they consecrated the chrism and the altar. And on the fourth day James the brother of our Lord offered the oblation *(qurbānā)*: this is the first qurbānā [1]; and he said that he had heard and learned it from the mouth of our Lord; and

[1] Here in the sense of "liturgy".

he added not, neither took away one word from it. And on the fifth day Peter baptized Lazarus, and John the evangelist received him; and John the evangelist baptized the Mother of God, Mary, and Mary the sister of Lazarus received her; and again he baptized the sisters of Lazarus, and Mary the Mother of God received them. And on the Friday at the third hour Simon and John went up to the temple to pray; and they gave health to the paralytic, and he leaped and stood up and went in with them to the temple; and they that saw the miracle that was done gave glory to God. And on that day also about five thousand souls believed. And on the sabbath day they were sent each one to the place allotted to him; and they began to preach and teach, and to baptize all peoples in the name of the Father and the Son and the Holy Spirit unto life everlasting: Amen.

And after we have spoken of the saving dispensation of of our Lord in the flesh, we add and commemorate the names of the former fathers: first, our father Adam, the head of (all) races and families, and our mother Eve, and Abel the righteous, and Seth the wellpleasing, and Enosh fol. 7*a* the just, and Kenan, Mahalalel, Jared, Enoch, who was translated and did not taste death, Methuselah, Lamech, Noah, who became a second Adam and caused the earth to be inhabited, and his three sons Shem and Ham and Japheth; Melchizedek also the high priest, who depicted a type of the body and blood of Christ; Abraham, Isaac, Jacob, and the twelve patriarchs; Moses the head of the prophets, Joshua the son of Nun, Job the righteous, Samuel the prophet, David the king, Isaiah the prophet, Ezekiel the prophet, Daniel the prophet, Jeremiah the prophet, Elijah the prophet, who was translated and did not taste death, Elisha his disciple, Nathan the prophet, Hosea the prophet, Joel the prophet, Amos the prophet, Obediah the prophet, Jonah the prophet, Micah the prophet, Nahum the prophet, Habakkuk

the prophet, Zephaniah the prophet, Haggai the prophet, Zechariah the prophet, Malachi the prophet.

Again we commemorate the names of the priests and levites of the Old Testament: Aaron the priest, Eleazar the priest, Hur the priest, Phinehas the priest, Jesus son of Jozedek the high priest, Simon the priest, the prisoner, Eleazar the priest and teacher, Zachary the priest, John the Baptist, Ezra the priest.

The names of the kings, sons of Israel: David the king, Asa the king, Hoshea the king, Hezekiah the king, the king of Nineveh, worthy of a good remembrance.

Again we add and commemorate the names of the twelve fol. 7*b* holy apostles: Peter the head of the apostles, Andrew the apostle, James and John apostles, Philip the apostle, Bartholomew the apostle, Thomas the apostle, Matthew the apostle, James the apostle, Lebbaeus the apostle, Simon the Cananaean the apostle, Matthias the apostle.

Again we commemorate the names of the evangelists: Matthew, Mark, Luke, John.

Again we commemorate the names of the seventy and two evangelizers[1]: Paul, Addai, Aggai, Ananias, Lazarus, Malyā, Cephas, Barnabas, Sosthenes, Crispus, Joseph, Nicodemus, Nathaniel, Justus, Silas, Judas, Mark, Ammonius, Niger, Jason, Manaen, Rufus, Alexander, Simon, Lucius, Cleopas, Simon, Jose, James, Tyrannus, P.u.r.ṭ.u.s[2], Z.b.r.i.u.n, M.m.ṭ.u.s, Andronicus, Junias, Titus, Patrobas, Asyncritus, Hermes, Q.u.r.i.u.s, Aristobulus, Demas, Timothy, Luke, Levi, Ephrem, Nicanor, Silvanus, John, Th.i.r.i.s, A.n.g.i.u.s, M.r.ṭ.u.l.u.s, Lison, Zachary, the young man son of the

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[1] Most of the names in this list are from the New Testament, but not all. Of those which I do not know how to vocalise I give the consonants only, putting a. for *ālaf*, u. for *waw*, i. for *yūdh*. The reader is referred to the lists printed by Th. Schermann in *Propheten- und Apostellegenden* pp. 308—310 (*Texte u. Untersuchungen*).

[2] Possibly Quartus is meant.

widow, Simon, Olympas, Stephen, Stachys, Apelles, Theocritus[1], A.n.b.s.ṭ.i.u.s[2], Simon, Stephen, Philip, Prochorus, Sh.i.q.i.m, Joseph the carpenter, Nicanor[3], Timon, Parmenas, Nicolas.

Again we add (and) commemorate the holy women in order: first our Lady Mārt Mary Mother of God, her mother Anne, Elisabeth, Hannah the prophetess, Salome, Mary Magdalene, Priscilla, the other Mary, and another Mary fol. 8a
mother of the sons of Zebedee, Phoebe, Priscilla, Tryphaena, Tryphosa, Persis, Sarah, Rebekah, Rachel, Shamōnī the Maccabee, Julitta, S.r.a.s.h, Febronia, Miriam the prophetess.

Again we add (and) commemorate the three pious and holy ecumenical synods: the first that of the 318 at Nicaea, and the second of the 150 at Constantinople, and the third of the 220 which was assembled at Ephesus; with the rest of the pious and holy synods.

Again we add in the commemoration the victorious kings: first, Abgar the first believing king, Constantine the victorious king, his mother the believing queen Helena, Jovian[4] the believing and victorious king, Theodosius the Great the believing and victorious king, and his sons Honorius and Arcadius believing and victorius kings, Theodosius the younger the believing and victorious king, Theodora the believing and orthodox queen, Zeno the believing and orthodox king, Anastasius the believing and victorious and orthodox king, and the rest of the believing and victorious orthodox kings.

And with these we commemorate in addition the names of our orthodox patriarchs who have risen up in the see of Antioch of Syria: first, Peter the head of the apostolic edifice, Evodius, Ignatius, Heron, Cornelius, Eros, Theophilus,

[1] So apparently. [2] C has "A.i.b.s.ṭ.i.u.s". [3] Text "I.q.a.i.o.r".
[4] Text *Jovinian*, as always in Syriac writers.

fol. 8*b* Maximinus, Serapion, Ascephoras(?), Asclepiades, Philetus, Zebinus, Babylas, Fabius, Demetrianus, Domnus, Timotheus, Meletius, Cyril, Tyrannus, Vitalis, Philogonius, Eustathius, Paulinus, Euzoius, Paulinus, Flavian, Evagrius, Porphyrius, John, Theodotus, Porphyrius, Julian, Peter who was persecuted, Stephen, Severus the Great, Sergius, Peter, Julian, Athanasius, John, Theodore, Severus, Julian, Elias, Athanasius, Joannes[1], George, Cyriacus, Dionysius, John, Ignatius, Theodosius, Dionysius, John, Basil, John, Joannes, Dionysius, Abraham, John, Athanasius, John Bār ᶜAbhdōn, Theodosius[2], another John Bār ᶜAbhdōn, Athanasius[3], John Bār Shūshān, Basil, Dionysius, Athanasius, John, Athanasius, Michael the Great, Athanasius, John, John, Ignatius, Philoxenus, Ignatius, Basil, Athanasius, Ignatius.

Again we add and commemorate in order the names of the holy fathers and orthodox teachers: first, Dionysius the Great, Linus[4] of Rome, Anacletus[5], Clement of Rome, Alexander of Alexandria, Eustathius of Antioch, Basil of
fol. 9*a* Caesarea, Gregory of Nazianzum, Gregory of Nyssa, Gregory of Neo-Caesarea, Peter the martyr pope of Alexandria, Athanasius pope of Alexandria, Paul of Smyrna, Avilius of Alexandria, Cyril pope of Alexandria, Theophilus of Alexandria, Dioscorus of the same, Theodosius of the same, Hippolytus of Rome, Meletius of Antioch, Nectarius of Constantinople, Paul, Joannes[6] of Constantinople, Julius of Rome, Alexander of Constantinople, Severus the Great of Antioch, Anthimus of Constantinople, Epiphanius of Cyprus, Methodius of Olympus, Timothy of Ephesus, Titus of Crete, Amphilo-

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[1] Spelt in the Greek manner. [2] R repeats these last two names, evidently by error, since the lists of Michael the Great have only two Johns Bār ᶜAbhdōn. C has Athanasius for Theodosius. [3] C omits the last two names, the scribe having copied them by mistake just before (see the preceding note). [4] Syr. *Nilus (sic)*. [5] C omits. [6] I.e Chrysostom, whose name is regularly spelt in the Greek manner.

chius of Iconium, Cyprian of Carthage, Theodotus[1] of Ancyra, Irenaeus of Lyons.

And with these we add to commemorate the names of the chief priests, metropolitans and bishops, orthodox teachers: first, Mār Jacob of Nisibis, Philoxenus of Mabbōgh, Athanasius of Tellā dhĕ-Mauzĕlath, John of Tellā dhĕ-Mauzĕlath, Mār Bārṣaumā of Kĕphar Tautē, Mār Jacob Burdĕʿānā[2], Mār Jacob of Sarūgh, Mār John of Shīghar, John of the convent of Qartĕmīn, Mār Jacob of Edessa, Moses Bār Kēphā, Mārūthā of Taghrīth, John the Maphriān, Rabbūlā of Edessa, Simon Dārōshā[3] the Persian, John of Boṣrā, Cyriacus of Amīdh, Mār Gabriel of the convent of Qartĕmīn, Mār Simon of Zaitē, Isaiah of Edessa, Ignatius of Jerusalem, Dionysius of Amīdh, Thomas of Germanicia, Mark of ʿAkkō and the fol. 9b Sea Coast, Mark of Jerusalem and the Sea Coast, Gregory of Damascus, Mār Abhḥī of Nicaea, Mār Nicolaus-zĕkhā of Mārūth, Abraham of Ḥabhūrā, Mārūthā of Maiperqīṭ, Ignatius of Melitene, George of the Peoples, Christopher of Caesarea, Mār Isaac of Nineveh, Mār Theodotus of Amīdh, Joannes of Ḥarrān and Ḥabhūrā and Nisibis, Joseph of Amīdh, Gregory of Jerusalem and Damascus, Gregory Bār Hebraeus worthy of a good memorial, Timothy: with the rest of the orthodox metropolitans and bishops.

Again we add (and) commemorate the orthodox teachers and solitaries and ascetics: first Mār Ephraim, Mār Isaac, Mār Balai, Simon Qassāyā, John Bār Aphthōniā, Mār Samuel, Mār Simon of Qartĕmīn, Mār Aḥā the ascetic, Mār Jacob the Egyptian recluse, Mār Julian Sābhā, Abraham Qīndĕmāyā, Mār Aaron Sārgā, Mār Bārṣaumā the chief of ascetics, Mār Simon Stylites, Mār Matthew of A.l.p.p (?), Mār Ḥananyā the Great of Zaʿpĕrān, Mār Awgīn (Eugenius) and his com-

[1] MSS *Theodore.*

[2] I. e. James Baradaeus, from whom the "Jacobites" derive their name.

[3] I. e. "the Disputant", or "Expounder".

pany, Matthew and Zakkai, Mār Abraham, Mār Daniel of Gālāsh, Paul of Taghrīth the famous monk, Mār Dīmaṭ, Mār Shabbai, David Bār Paul, Abba Paul, Abba Antony, Abba Macarius the Egyptian, Abba Macarius of Alexandria, fol. 10*a* Abba Arsenius, Abba Shnoudi, Abba Pachomius, Abba Bīshuī, Abba John the less, Abba Moses the Black, Abba Palladius, Abba Maximus, Abba Domitius, Abba Agathon, Abba Zeno, Abba Theodore, Abba Isaiah, Abba Mark Th.r.m.qāyā[1], Abba Serapion, Mār Michael, Mār Abraham, Mār Samuel disciple of the holy Mār Bārṣaumā: with the rest of all the solitaries, monks, ascetics, stylites, mountain-dwellers and desert-dwellers, eastern and western, whose names are written in the book of life of the kingdom: their prayers be upon us: Amen.

Again we add and commemorate the martyrs and confessors: first, the 40 martyrs of Sebaste, Mār George, Shamōnī (*sic*)[2] and Gūryā and Ḥabbībh, Mār Theodore, Mār dĕ-Bēth Sāhdē[3], Mār Sergius and Bacchus, Mār Abhī (*or* Abh), Mār Romanus, Mār Agrippa and Liberantius and the 12000 who witnessed with them in the mountain of Ahmūi, Mār Cyriacus and the 11000 who witnessed with him, Mār Bārḥadhbĕshabbā and his eleven disciples, Mār Sābhā and the 12604 who witnessed with him, Mār Cosmas and Damian, Mār Behnām and Sara his sister and his 40 companions: with the rest of all the martyrs and confessors who have ever been or shall be.

Again we add (and) commemorate with them all the ecclesiastical orders: first, the heads of churches, and the heads

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[1] I. e., of a place called Th.r.m.qā. For a mountain of this name see *The Book of Protection* (ed. Gollancz) p. 31, last line. For Mark of this place see *ibid.* p. 50 l. 17. [2] Shamona the companion of Guria is here, apparently, thought to be a woman with the same name that Syriac writers give to the mother of the seven Maccabees.

[3] I. e., "Mār (N.) of the martyr chapel" (?).

of convents, and the heads of monasteries, and the chorepiscopi, periodeutae, visitors, presbyters, archdeacons, deacons, subdeacons, anagnostae, psaltae, singers, interpreters, exor- fol. 10*b* cists, monks, nuns: with the rest of the orthodox clergy who [are departed (?)] from here and from every place and city and village and hamlet, of those that are of sound faith and orthodox, and especially those who are of our own right faith, the enviable Syrian Jacobites. May God pardon them all in common, and us by their prayers: Amen and Amen.

Remember, Lord, those whom we have mentioned and those whom we have not mentioned, in Thy grace and in Thy many mercies: Amen and Amen. Remember, Lord, in Thy mercies those who have been careful and have toiled. May the Lord pardon them.

CORRIGENDA.

In III (the Anaphora of St James) the MS C always ends the doxologies with the cue "both now" (ܘܗܫܐ), omitting what follows between this and the people's "Amen". This has not been indicated in the translation at p. 92 l. 5—6, and l. 22—24, p. 101 l. 14—15; and in the text at p. ܦܚ 9—10, p. ܦܛ 7—10, p. ܨ 3—4.

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p. ܢܚ$_3$ *after* ܐܒܪ̈ܗܡܐ. *insert* [ܘܐܦ ܫܠܡ] *with note* The context suggests this, or some equivalent emendation.

p. ܗܨ *in preference to* note 1 *emend text by reading in* l. 8 ܒܪ [ܠܐ] ܡܫܪ̈ܪܝܢ *for* ܒܪ ܡܫܪ̈ܪܝܢ. *See* l. 4.

p. ܗܨ$_{10}$ *for* ܘܡܫܬܪ̈ܪܝܢ. *read* ܘܡܫܪ̈ܪܝܢ.

p. ܦܛ$_7$ *to* ܘܗܫܐ *add note* B ܗܫܐ.

p. ܦܛ *before* l. 9 *supply* ܠܥܠܡ ܐܡܝܢ *(from B).*

p. ܨܛ note 4 *for* ܘܠܡܘܬܗܘܢ *read* ܘܠܡܘܬܒܗܘܢ.

p. ܩܒ$_{8-9}$ *for* ⸢ܦܠܡ : ܕܥܠܡ ܒܦܪ̈ܝܣܬܐ *read* ⸢ܒܦܪ̈ܝܣܬܐ ܕܥܠܡ : ܦܠܡ.

ܒܗ ܙܒܢܐ ܕܠܝܬܘܗܝ. ܐܘܪܬܘܕܘܟܣܘ. ܕܗܢܘܢ ܗܪܟܐ ܘܗܢܘܢ ܥܠ ܐܬܪ ܘܡܕܝܢܬܐ. ܘܡܘܪܝܣ ܘܡܦܪܘܣܝܐ ܕܬܪܝܢ، ܙܒܘܢܝܐ ܐܘܪܬܘܕܘܟܣܘ. ܘܐܬܬܪܐܝܬ ܗ̇ܢܘܢ ܕܒܬܪܝܢܘܬܢ ܣܘܪܝܐ ܕܡܘܒܠܐ ܡܣܝܒܪܢܐ. ܢܣܒܐ ܠܗܘܢ ܐܠܗܐ ܠܦܘܩܕܢܬ: ܘܠܐ ܒܨܠܘܬܗܘܢ ܐܡܝܢ ܘܐܡܝܢ. ܐܬܒܪܟ ܡܪܝܐ ܠܥܠܡܝܢ ܕܐܬܒܪܟܝܢ ܘܠܥܠܡ ܕܠܐ ܐܬܒܪܟܝܢ ܒܦܘܩܕܢܘܗܝ ܘܒܪܚܡܘܗܝ ܦܠܓܐܐ ܐܡܝܢ ܘܐܡܝܢ. ܐܬܒܪܟ ܡܪܝܐ ܒܪܚܡܘܗܝ ܠܥܠܡܝܢ ܕܢܝܦܘܩ ܘܠܐܢܘܫ ܢܣܒܐ ܠܗܘܢ ܡܪܝܐ.

ܐܠܟܣܢܕܪܝܐ. ܐܒܐ ܐܪܣܢܝܘܣ. ܐܒܐ ܙܝܢܘܢ: ܐܒܐ fol. 10a
ܦܦܢܘܬܝܘܣ. ܐܒܐ ܒܫܘܝ. ܐܒܐ ܝܘܚܢܢ ܩܘܠܘܒܐ. ܐܒܐ
ܡܩܪܐ ܐܘܟܡܐ. ܐܒܐ ܦܠܕܣ. ܐܒܐ ܡܛܘܝܣܘܣ. ܐܒܐ
ܕܘܡܛܝܘܣ ܐܒܐ ܐܓܬܘܢ. ܐܒܐ ܢܝܣܘܢ. ܐܒܐ ܬܐܘܕܘܪܐ.
ܐܒܐ ܐܫܥܝܐ ܐܒܐ ܡܪܩܘܣ ܬܠܡܝܕܐ. ܐܒܐ ܣܪܦܝܘܢ.
ܡܪܝ ܡܝܟܐܝܠ. ܡܪܝ ܐܒܪܗܡ ܡܪܝ ܫܡܥܐܝܠ ܬܠܡܝܕܗ
ܕܡܕܒܪܐ ܡܪܝ ܒܪܨܘܡܐ ܪܫ ܫܪܒܐ ܕܟܠܗܘܢ ܢܙܝܪ̈ܐ
ܘܥܝܪ̈ܐ ܘܩܕ̈ܝܫܐ ܘܐܣܛܪ̈ܛܝܘܛܐ. ܓܘܪ̈ܝܐ ܘܡܕܒܪ̈ܝܐ ܡܕܒܪ̈ܢܐ
ܘܡܕܒܪ̈ܢܐ. ܐܝܠܝܢ ܕܐܬܒܚܝܢ ܒܫܡ̈ܗܘܢ ܒܟܦܪ ܚܢ̈ܐ ܕܒܝܬ
ܡܠܟܘܬܐ ܠܘ̄ ܒ̄ ܐ̄ ܬܘܒ ܡܠܟܘܬܝܢ ܡܬܒܪ̈ܟܝܢ ܠܫܡ̈ܗܐ
ܘܡܘܕܝ̈ܢܐ ܘܡܕܡܝܢܬ ܐܪܟܒܝܢ ܫܡ̈ܗܐ ܕܩܕܝ̈ܫܐ. ܡܪܝ
ܠܐܘܪܓܝܣ ܫܡܥܘܢ ܘܓܘܪܓܐ ܘܫܒܥܝܢ. ܡܪܝ ܬܐܘܕܘܪܘܣ.
ܡܪܝ ܕܒܝܬ ܦܘ̈ܪܐ. ܡܪܝ ܦܘܠܝܘܣ ܘܟܠܒܘܣ. ܡܪܝ ܐܒܐ ܡܪܝ
ܪܘܡܐܢܘܣ. ܡܪܝ ܐܓܪܝܦܘܣ ܘܠܒܪܝܢܘܣ ܘܬܪܥܣܪ ܐܠܦ̈ܝܢ
ܕܥܡܗܘܢ ܕܐܣܛܘ ܒܦܘܪܐ ܕܐܣܛܡܢܘ، ܡܪܝ ܡܘܪܝܩܘܣ
ܘܬܫܥܣܪ ܐܠܦ̈ܝܢ ܕܐܣܛܘ ܥܡܗ. ܡܪܝ ܒܪ ܚܕܒܫܒܐ
ܘܬܫܥܣܪ ܬܠܡ̈ܝܕܘܗܝ: ܡܪܝ ܣܒܐ ܘܬܪܥܣܪ ܐܠܦ̈ܝܢ
ܘܫܬܡܐܐ ܘܐܪܒܥܐ ܕܐܣܛܘ ܥܡܗ. ܡܪܝ ܩܘܡܐ
ܘܐܡܘܢܝܐ: ܡܪܝ ܒܗܢܡ ܘܣܪܐ ܚܬܗ. ܘܐܦ ܚܒܪ̈ܘܗܝ، ܥܡ
ܫܪܟܐ ܕܟܠܗܘܢ ܣܗܕ̈ܐ ܘܡܘܕܝ̈ܢܐ ܕܗܘܘ ܘܗܘܝܢ ܠܥܠܡܝܢ ⁘
ܬܘܒ ܡܠܟܘܬܝܢ ܡܬܒܪ̈ܟܝܢ ܒܫܡܗܘܢ ܠܥܠܡܘܢ ܬܐܓ̈ܪܐ
ܒܬ̈ܝܢܐ ܘܡܕܡܝܢܬ ܠܗܝܢ ܕܒܫ ܒܙ̈ܬܐ. ܘܕܒܫ ܒܡܟܪ̈ܐ. ܘܕܒܫ
ܕܝ̈ܬܐ ܘܒܐܪܡܣܦܩܐ ܦܪ̈ܝܕܘܛܐ ܗܟܘܪ̈ܐ. ܘܣܢ̈ܝܐ.
ܐܪ̈ܟܝܕܝܐܩܘܢ. ܡܫܡ̈ܫܢܐ. ܐܦܘܕ̈ܝܐܩܘܢ: ܐܢܐܓܢܘ̈ܣܛܘ.
ܦܣ̈ܠܛܐ. ܐܡܘ̈ܪܐ. ܡܦܩ̈ܢܐ ܡܡ̈ܠܠܢܐ. ܕܝܪ̈ܝܐ. ܕܝܪ̈ܝܬܐ. fol. 1[0b]

ܫܡܥܘܢ ܕܪ̈ܘܫܐ ܦܪܗܣܐ. ܝܘܚܢ ܒܘܨܪܐ. ܩܘܪܝܩܘܣ ܕܐܡܝܪ.
ܡܪܝ ܓܒܪܐܝܠ ܕܒܘܡܪܐ ܕܩܪܬܡܝܢ. ܡܪܝ ܫܡܥܘܢ ܕܕܪ̈ܬܐ.
ܐܫܥܝܐ ܕܐܘܪܗܝ. ܐܢܛܝܦܛܘܣ ܕܐܘܪܫܠܡ. ܕܝܘܢܘܣܝܘܣ
ܕܐܡܝܕ. ܬܐܘܡܐ ܕܓܪܡܢܝܩܝ. ܡܪܩܘܣ ܕܒܨܒܘ ܘܕܗܦܪ fol. 9b
ܡܪܐ. ܡܪܩܘܣ ܕܐܘܪܫܠܡ ܘܕܗܦܪ ܡܪܐ. ܠܐܦܝܣܩܘܦܘܗܝ
ܕܕܪ̈ܡܣܘܩ. ܡܪܝ ܐܒܚܫ ܕܚܡܨܐ. ܡܪܝ ܢܝܩܘܠܐܘܣ ܘܒܐ
ܕܡܪܘܬ. ܐܒܪܗܡ ܕܥܒܘܪܐ. ܡܪܘܬܐ ܕܡܝܦܪܩܛ:
ܐܢܛܝܦܛܘܣ ܕܡܠܝܛܝܢܝ. ܠܐܘܪܛܝ ܕܒܝܡ̈ܕܢܐ.
ܒܪܝܦܢܦܪܘܗ ܕܦܩܪܐ. ܡܪܝ ܐܣܛܘܒ ܕܣܝܢܐ. ܡܪܝ
ܬܐܘܕܘܛܐ ܕܐܡܝܕ. ܐܘܣܢܐܣܝܘܣ ܕܚܝܢ ܘܫܒܘܪܐ ܘܥܠܝܒܝܡ.
ܝܘܣܦ ܕܐܡܝܕ: ܠܐܦܝܣܩܘܦܘܗܝ ܕܐܘܪܫܠܡ ܘܕܕܪܡܣܘܩ.
ܠܐܦܝܣܩܘܦܘܗܝ ܕܝ ܕܒܝܪܘܬܐ: ܫܠܡܐ ܠܡܕܝܢܬܐ ܦܝܠܐ:
ܦܝܠܐܬܘܗܝ ܥܡ ܫܪܒܐ ܕܠܡܘܢ ܡܝܛܪ̈ܘܦܘܠܝܛܘ
ܘܐܦܝ̈ܣܩܘܦܐ ܐܪ̈ܬܘܕܘܟܣܘ. ܬܘܒ ܡܠܬܐܝܢ ܡܬܕܒܪܝܢ
ܠܡܠܦ̈ܢܐ ܬܪ̈ܝܢ ܫ̄ܘ ܘܠܝܫܢ̈ܝܐ ܘܡܕܢ̈ܚܐ: ܒܕܡܝܬ ܡܪܝ
ܐܦܪܝܡ ܡܪܝ ܐܝܣܚܩ ܡܪܝ ܒܠܝ. ܫܡܥܘܢ ܩܘܣܐ. ܝܘܚܢ ܒܪ
ܐܦܬܘܢܝܐ ܡܪܝ ܫܡܘܐܝܠ. ܡܪܝ ܫܡܥܘܢ ܕܩܪܬܡܝܢ. ܡܪܝ
ܐܚܐ ܕܒܘܐ ܡܪܝ ܝܥܩܘܒ ܚܒܝܫܝܐ ܡܪ̈ܕܝܐ. ܡܪܝ ܝܘܠܝܢܐ
ܗܒܐ. ܐܒܪܗܡ ܦܢܕܩܝܐ. ܡܪܝ ܐܗܪܘܢ ܕܗܪܓܠܐ ܡܪܝ
ܒܪܨܘܡܐ ܪܝܫܐ ܕܐܒ̈ܠܐ. ܡܪܝ ܫܡܥܘܢ ܕܐܦܣܘܣ. ܡܪܝ
ܡܬܝ ܕܐܠܦܐ. ܡܪܝ ܚܢܢܐ ܐܒܐ ܕܕܝܪ̈ܐ. ܡܪܝ ܐܘܓܢ
ܘܗܡܟܬܐ ܕܝܠܗ. ܡܪܬ ܘܠܝ. ܡܪܝ ܐܒܪܗܡ. ܡܪܝ ܕܢܝܐܝܠ
ܕܓܠܝܐ. ܦܠܠܘܣ ܬܠܡܝܕܗ ܕܡܪܐ ܦܝܠܐ. ܡܪܝ ܕܡܛ.
ܡܪܝ ܫܒܝ. ܕܗܘܐ ܒܪ ܦܠܠܘܣ. ܐܒܐ ܦܘܠܐ. ܐܒܐ
ܐܢܛܘܣ. ܐܒܐ ܡܦܪܘܣ ܡܪܬܐ. ܐܒܐ ܡܦܪܘܣ

ܐܘܣܛܐܬܝܘܣ ܕܐܢܛܝܘܟܝܐ. ܒܣܝܠܠܝܘܣ ܕܩܣܪܝܐ
ܓܪܝܓܘܪܝܘܣ ܕܢܐܙܝܢܙܘ ܓܪܝܓܘܪܝܘܣ ܕܢܘܣܐ. ܓܪܝܓܘܪܝܘܣ fol. 9a
ܢܐܘܩܣܪܝܐ. ܦܛܪܘܣ ܣܗܕܐ ܦܐܦܐ ܕܐܠܟܣܢܕܪܝܐ.
ܐܬܐܢܐܣܝܘܣ ܦܐܦܐ ܕܐܠܟܣܢܕܪܝܐ. ܦܘܠܠܘܣ ܕܣܡܘܪܢ.
⸢ܐܢܟܠܝܘܣ[1]) ܕܐܠܟܣܢܕܪܝܐ. ܘܩܘܪܝܠܠܘܣ ܦܐܦܐ
ܕܐܠܟܣܢܕܪܝܐ. ܬܐܘܦܝܠܘܣ ܕܐܠܟܣܢܕܪܝܐ. ܕܝܘܣܩܘܪܘܣ
ܕܝܠܗ̇: ܬܐܘܕܘܣܝܘܣ ܕܝܠܗ̇. ܐܢܟܠܝܛܘܣ ܕܪܘܡܝ.
ܡܠܝܛܘܣ ܕܐܢܛܝܘܟܝܐ. ܢܩܛܪܝܘܣ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ:
ܦܘܠܠܘܣ. ܐܝܘܐܢܢܝܣ ܕܩܘܣܛܢܛܝܢ. ܝܘܠܠܝܘܣ ܕܪܘܡܝ.
ܐܠܟܣܢܕܪܘܣ ܕܩܘܣܛܢܛ. ⸢ܣܐܘܪܘܣ[2]) ܪܒܐ ܕܐܢܛܝܘܟܝܐ.
⸢ܐܢܬܝܡܘܣ[3]) ܕܩܘܣܛܢܛܝܢܘ. ܐܦܝܦܢܝܘܣ ܕܩܘܦܪܘܣ.
ܡܬܐܘܕܘܣ ܕܐܠܘܡܦܘܣ. ܛܝܡܬܐܘܣ ܕܐܦܣܘܣ. ܛܝܛܘܣ
ܕܩܪܛܐ. ܐܡܒܪܘܣܝܘܣ ܕܡܝܠܐܢ. ܘܩܘܦܪܝܢܘܣ ܕܩܪܛܓܢܐ:
ܬܐܘܕܘܪܘܣ ܕܐܢܩܘܪܐ. ܐܝܪܐܢܘܣ ܕܠܘܓܕܘܢ. ܘܟܠ
ܗܠܝܢ ܡܠܦܢܝܢ ܠܡܬܕܒܪܘ ܥܡ̈ܡܐ ܕܪ̈ܥܝܢ ܒܗ̈ܢܐ
ܡܝܛܪ̈ܘܦܘܠܝܛܘ ܘܐܦܝܣܩܘ̈ܦܐ ܡܠܦ̈ܢܐ ܬܪ̈ܝܨܝ ܥܘ ܘܕܩܫܝܬ
ܡܪܝ ܝܥܩܘܒ ܕܒܛܢܢ. ⸢ܦܝܠܟܣܝܢܘܣ[4]) ܕܡܒܘܓ.
ܐܬܐܢܐܣܝܘܣ ܕܬܠܠܐ ܕܡܘܙܠܬ: ܝܘܚܢܢ ܕܬܠܠܐ ܕܡܘܙܠܬ.
⸢ܡܪܝ ܒܪܨܘܡܐ[4]) ܕܥܒܕ ܬܗ̈ܪܐ. ܡܪܝ ܝܥܩܘܒ ܒܘܪܕܥܢܐ.
ܡܪܝ ܝܥܩܘܒ ܕܣܪܘܓ. ܡܪܝ ܝܘܚܢܢ ܕܫܓܪ: ܘܝܘܚܢܢ ܕܒܘܣܪܐ
ܕܩܪܬܡܝܢ. ܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝܐ. ܡܘܫܐ ܒܪ ܟܐܦܐ.
ܡܪܘܬܐ ܕܬܓܪܝܬ. ܘܝܘܚܢܢ ܡܫܪܝܢܐ. ܪܒܘܠܐ ܕܐܘܪܗܝ.

1) So R under an erasure; C apparently, ܐܢܟܠܝܘܣ.
2) In R written over an erasure.
3) In R written under an erasure.
4) In R over an erasure.

ܐܘܠܦܪܢܝܣ *(sic)*. ܦܠܠܝܢܘܣ[1]. ܕܢܝܢܘܣ. ܒܐܒܠܘܢܐ. ܦܐܦܝܢܘܣ. ܕܝܣܦܪܝܢܘܣ[2]. ܕܘܣܝܢܘܣ. ܦܝܠܝܡܘܢܬܐܘܣ. ܣܠܝܦܘܣ. ܩܪܝܠܠܘܣ. ܦܘܪܐܢܝܘܣ. ܒܦܐܠܝܢܝܣ. ܦܠܘܓܐܢܘܣ. ܐܘܣܛܐܬܘܣ. ܦܠܐܝܢܘܣ. ܐܘܗܘܢܘܣ. ܦܘܠܐܝܢܘܣ. ܦܠܒܐܝܢܘܣ. ܐܘܓܪܝܘܣ. ܦܪܦܘܪܝܘܣ. ܝܘܚܢܢ. ܬܐܘܕܘܦܘܣ. ܦܘܦܪܝܘܣ. ܝܘܠܝܢܘܣ. ܦܝܪܘܣ ܕܐܬܪܝܕܐ. ܗܦܐܝܢܘܣ. ܗܐܘܪܝܐ ܪܒܐ. ܗܪܓܝܣ. ܦܦܪܐ. ܝܘܠܝܢܐ. ܐܬܐܢܐܣܝܘܣ. ܝܘܚܢܢ. ܬܐܘܕܘܪܘܣ. ܗܘܪܝܐ[3]. ܝܘܠܝܢܘܣ. ܐܠܝܐ. ܐܬܐܢܐܣܝܘܣ. ܐܘܣܛܢܝܣ. ܓܐܘܪܓܝ. ܩܘܪܝܩܘܣ. ܕܝܘܢܘܣܝܘܣ. ܝܘܚܢܢ. ܐܠܟܣܢܕܪܘܣ. ܬܐܘܕܘܣܝܘܣ. ܕܝܘܢܘܣܝܘܣ. ܝܘܚܢܢ. ܒܣܝܠܝܘܣ. ܝܘܚܢܢ. ܐܢܛܘܢܝܣ. ܕܝܘܢܘܣܝܘܣ. ܐܒܪܗܡ. ܝܘܚܢܢ. ܐܬܐܢܐܣܝܘܣ. ܝܘܚܢܢ ܒܪ ܫܒܘܥܝ. ܬܐܘܕܘܣܝܘܣ[4]. ⌜ܝܘܚܢܢ ܐܚܪܢܐ ܒܪ ܫܒܘܥܝ. ܐܬܐܢܐܣܝܘܣ[5] ܝܘܚܢܢ ܒܪ ܫܘܫܢ.. ܒܣܝܠܝܘܣ. ܕܝܘܢܘܣܝܘܣ. ܐܬܐܢܐܣܝܘܣ. ܝܘܚܢܢ. ܐܬܐܢܐܣܝܘܣ. ܡܝܟܐܝܠ ܪܒܐ. ܐܬܐܢܐܣܝܘܣ. ܝܘܚܢܢ. ܝܘܚܢܢ. ܐܝܓܢܐܛܝܘܣ. ܦܝܠܘܟܣܝܢܘܣ. ܐܝܓܢܐܛܝܘܣ. ܒܣܝܠܝܘܣ. ܐܬܐܢܐܣܝܘܣ. ܐܝܓܢܐܛܝܘܣ. ܬܘܒ ܡܠܬܗܝܢ ܠܡܬܕܟܪܘ ܒܫܪܪܐ ܫܡܗܐ ܕܐܒܗ̈ܬܐ ܘܕܟܝ̈ܐ ܘܡܠܦܢ̈ܐ ܬܪ̈ܝܨܝ ܫܘܒܚܐ ܘܕܘܟܪܢܗ ܕܝܘܢܘܣܝܘܣ ܪܒܐ. ܢܝܚܘܗ ܕܪܘܡܝ. ⌜ܐܢܛܘܦܠܝܘܣ[5] ܘܠܫܡܥܘܢ ܕܪܘܡܝ. ܐܠܟܣܢܕܪܘܣ ܕܐܠܟܣܢܕܪܝܐ.

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1) R *sic*; C, apparently, ܦܠܠܘܣ.

2) R ܕܝܣܦܪܝܘܣ.

3) Written above the line in R.

4) C ܐܬܐܢܐܣܝܘܣ. R adds ܬܐܘܕܘܣܝܘܣ ܒܪ ܫܒܘܥܝ ܝܘܚܢܢ.

5) C omits.

ܠܒܪ̈ܬܐ ܘܩܕ̈ܝܫܬܐ ܒܫܘܒܚܐ ܘܡܫܒܚܬ ܡܪܬܐ ܕܝܠܢ ܡܪܬܝ، ܡܪܝܡ
ܝܠܕܬ ܐܠܗܐ: ܐܡܗ̇ ܚܢܐ: ܐܠܝܫܒܥ. ܚܢܐ ܢܒܝܬܐ: ܫܠܘܡ:
ܡܪܝܡ ܡܓܕܠܝܬܐ ܦܪܘܣܘܠܐ ܡܪܝܡ ܐܚܝܬܐ: ܘܡܪܝܡ fol. 8a
ܐܚܝܬܐ ܐܡܗܘܢ ܕܒܢ̈ܝ ܙܒܕܝ: ܦܘܒܝ ܦܪܘܣܘܠܐ
ܛܪܘܦܝܢܐ: ܛܪܘܦܘܣܐ: ܦܪܣܝܣ. ܗܪܐ ܐܦܦܝܐ ܐܪܝܠ.
ܫܡܘܢܝ ܡܩܒܠܬܐ. ܘܠܝܦܐ. ܗܪܐܘܣ. ܦܒܪܘܢܝܐ. ܡܪܝܡ
ܢܒܝܬܐ. ܬܘܒ ܡܠܘܬܝܢ ܡܬܒܪܝܢ ܠܬܠܬ ܩܢܘ̈ܡܐ ܩܕ̈ܝܫܬܐ
ܘܥܡ ܘܬܫ̈ܒܚܬܐ ܘܡܫܒܚܬ ܡܢ ܕܬܠܬܡܐܐ ܘܬܡܢܬܥܣܪ
ܕܟܢܘܫܐ ܘܕܬܪ̈ܬܝܢ ܕܡܐܐ ܘܚܡܫܝܢ ܕܩܘܣܛܢܛܝܢܦܘܠܝܣ
ܘܕܬܠܬ ܕܡܐܬܝܢ ܘܡܫܪܝܢ ܕܐܬܟܢܫܘ ܒܐܦܣܘܣ ܥܡ ܫܢܝܐ
ܕܣܘܢܗܕܘܣ ܩܕ̈ܝܫܬܐ ܘܡܫܒ̈ܚܬܐ: ܬܘܒ ܡܠܘܬܝܢ ܒܡܬܒܪܢܘܬܐ
ܠܡܠܟ̈ܐ ܘܟܗ̈ܢܐ ܘܡܕܒܪܢܐ ܐܟܚܕ ܡܠܟܐ ܡܫܝܚܐ ܒ̇ܪܐ:
ܘܦܝܠܝܦܘܣ ܡܠܟܐ ܘܒܪܐ: ܐܡܗ ܡܠܟܬܐ ܡܫܝܚܬܐ
ܗܠܝܢܝ ܘܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܡܫܝܚܐ ܘܒܪܐ: ܬܐܘܕܘܣܝܘܣ
ܪܒܐ ܡܠܟܐ ܡܫܝܚܐ ܘܒܪܐ: ܘܒܢܘ̈ܗܝ، ܐܪܩܕܝܘܣ
ܘܐܢܘܪܝܘܣ ܡܠܟ̈ܐ ܡܫܝ̈ܚܐ ܘܒܪ̈ܐ.. ܬܐܘܕܘܣܝܘܣ
ܙܥܘܪܐ ܡܠܟܐ ܡܫܝܚܐ ܘܒܪܐ: ܬܐܘܕܘܪܐ ܡܠܟܬܐ
ܡܫܝܚܬܐ ܘܬܪܝܢܬ ܥܡܘܢܐ: ܙܝܢܘܢ ܡܠܟܐ ܡܫܝܚܐ
ܘܬܪܝܢ ܥܡ. ܐܢܣܛܣܝܘܣ ܡܠܟܐ ܡܫܝܚܐ ܘܒܪܐ ܘܬܪܝܢ
ܥܡܘܢܐ: ܘܥܕܪܐ ܕܡܠܟ̈ܐ ܡܫܝ̈ܚܐ ܘܒܪ̈ܐ ܐܘܪ̈ܬܕܘܟܣܘ.
ܘܥܡ ܗܠܝܢ ܡܠܘܬܝܢ ܠܡܬܒܪܢܘ ܥܡ̈ܡܐ ܕܦ̈ܪܝܫܘ ܕܝܠܗ
ܐܘܪ̈ܬܕܘܟܣܘ ܕܡܟܘ ܒܒܘܪܘܣܝܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ.
ܘܡܕܡܟܬ ܦܛܪܘܣ ܪܫܐ ܕܫܘܪܒܬܐ ܫܠܝܚܝܬܐ. ܐܘܐܕܝܘܣ
(sic). ܐܝܓܢܐܛܝܘܣ. ܐܝܪܘܢ. ܩܘܪܢܝܠܝܘܣ. ܐܪܘܣ.
ܬܐܘܦܝܠܘܣ. ܡܟܣܝܡܝܢܘܣ. ܣܪܦܝܘܢ. ܐܣܩܠܦܝܪܐ. fol. 8b

ܛܒܐ . ܬܘܒ. ܡܠܘܬܝܢ ܘܡܬܕܟܪܝܢ ܫܡܗ̈ܐ ܕܬܪܥܣܪ ܫܠܝ̈ܚܐ
ܡܪ̈ܝܐ. ܦܛܪܘܣ ܪܝܫܐ ܕܫܠܝ̈ܚܐ. ܐܢܕܪܐܘܣ ܫܠܝܚܐ. ܝܥܩܘܒ. fol. 7b
ܘܝܘܚܢܢ ܫܠܝ̈ܚܐ. ܦܝܠܝܦܘܣ ܫܠܝܚܐ. ܒܪܬܘܠܡܝ ܫܠܝܚܐ:
ܬܐܘܡܐ ܫܠܝܚܐ: ܡܬܝ، ܫܠܝܚܐ ܝܥܩܘܒ ܫܠܝܚܐ: ܠܒܝ
ܫܠܝܚܐ: ܫܡܥܘܢ ܩܢܢܝܐ ܫܠܝܚܐ. ܡܬܬܝܐ ܫܠܝܚܐ. ܬܘܒ.
ܡܬܕܟܪܝܢ ܫܡܗ̈ܐ ܕܐܘܢܓܠܝ̈ܣܛܐ ܡܬܝ، ܡܪܩܘܣ ܠܘܩܐ
ܝܘܚܢܢ. ܬܘܒ. ܡܠܘܬܝܢ ܡܬܕܟܪܝܢ ܫܡܗ̈ܐ ܕܫܒܥܝܢ ܘܬܪܝܢ
ܡܣܒܪ̈ܢܐ ܦܘܠܠܘܣ ܐܕܝ. ܐܓܝ. ܚܢܢܝܐ. ܠܒܝܪ ܡܠܟܐ:
ܟܐܦܐ. ܒܪܢܒܐ. ܣܘܣܬܢܝܘܣ. ܩܪܝܣܦܘܣ. ܝܘܣܦܘܣ.
ܢܝܩܕܝܡܘܣ. ܢܬܢܐܝܠ. ܝܘܣܛܘܣ. ܫܝܠܐ. ܢܡܘܪܐ.
ܦܪܡܢܘܣ ܐܡܘܢܘܣ. ܢܝܓܪ. ܡܢܣܘܢ. ܡܢܐܝܠ. ܪܘܦܘܣ.
ܐܠܟܣܢܕܪܘܣ. ܫܡܥܘܢ. ܠܘܩܝܘܣ. ܩܠܝܘܦܐ. ܫܡܥܘܢ.
ܐܝܘܣ، ܟܘܣܒܘܣ. ܛܪܘܦܘܣ. ܦܘܪܝܦܘܣ: ܕܒܝܪܘܢ. ܡܛܦܘܣ.
ܐܢܕܪܘܢܝܩܘܣ ܢܘܚܐ. ܛܝܛܘܣ. ܦܪܘܟܐ. ܐܘܡܘܠܝܦܘܣ.
ܐܪܡܣ . ܡܪܩܘܣ. ܐܪܝܣܛܘܒܘܠܘܣ. ܕܝܡܐ. ܦܝܠܛܐܘܣ.
ܠܘܩܐ. ܠܘܝ. ܐܦܪܝܡ. ܢܩܢܘܪ. ܦܘܐܠܘܣ. ܚܘܣܝܢ. ܬܝܪܫ.
ܐܓܝܘܣ(1. ܡܪܦܠܘܣ. ܠܝܣܘܢ(2. ܘܪܝܐ. ܟܠܝܡܐ ܒܪ
ܐܪܛܡܐ. ܫܡܥܘܢ ܐܠܦܡܐ. ܐܘܦܛܪܐ. ܐܘܦܛܘܒܘܣ(3.
ܐܦܠܝܐ. ܛܪܘܦܘܣ. ܐܒܣܦܘܣ(4. ܫܡܥܘܢ: ܣܦܝܦܘܣ.
ܦܝܠܝܦܘܣ. ܦܪܘܟܘܪܘܣ. ܫܡܥܘܢ: ܢܝܩܘ ܦܣܘ ܢܓܪܝܐ. ܡܢܐܣܘܪ(5.
ܦܠܓܘܢ. ܦܘܪܡܐ. ܢܝܩܠܐܘܣ. ܬܘܒ. ܡܠܘܬܝܢ ܡܬܕܟܪܝܢ

1) Read ܓܐܝܘܣ (?). 2) Read ܐܝܣܘܢ (?).
3) Read ܐܘܦܐܦܘܒܘܣ (?). 4) R ܐܣܒܦܘܣ.
5) Read ܡܢܐܣܘܪ (?).

ܥܒܕܬܐ: ܐܬܥܬܕܘ ܥܠ ܚܕ ܠܐܬܪܐ ܕܡܬܩܪܐ ܠܗ ܘܥܪܩܘ ܠܡܕܒܪܘ: ܘܠܡܠܟܘ ܘܠܡܟܒܫܘ ܟܠ ܥ̈ܡܡܐ: ܒܪܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܠܫ̈ܢܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ: ܘܗܢܝܢ ܒܬܪ ܕܫܠܡܢ ܥܠ ܡܕܒܪܢܘܬܐ ܦܪܘܫܘܬܐ ܕܡܢ ܪ ܕܟܬܒܢܢ ܡܠܟܘܬܗܝܢ ܘܒܗܕܝܢ ܥܡ̈ܡܐ ܕܐܬܟܢܫܘ ܡܕܝ̈ܢܬܐ. ܡܕܡܝܬ ܗ̈ܢ ܐܟܘ ܐܕܡ ܕܢܚܐ ܕܦܠܘܓܬܐ ܘܕܪ̈ܥܬܐ: ܘܠܐܕܡ ܚܘܐ: ܘܠܗܒܝܠ ܙܕܝܩܐ. ܘܫܝܬ ܥܒܝܪܐ. ܘܐܢܘܫ. ܒܐܢܫܐ. ܘܩܝܢܢ fol. 7a ܡܗܠܠܐܝܠ: ܝܪܕ ܚܢܘܟ ܕܐܬܥܒܪ ܘܠܐ ܛܥܡ ܡܘܬܐ. ܡܬܘܫܠܚ. ܠܡܟ: ܢܘܚ ܕܗܘܐ ܐܕܡ ܕܬܪܝܢ ܘܬܘܒ ܐܪܥܐ. ܘܒܢܘ̈ܗܝ ܬܠܬܐ: ܫܡ ܘܚܡ ܘܝܦܬ: ܐܦ ܡܠܟܝܙܕܩ ܟܘܡܪܐ ܪܒܐ ܕܝܢ ܦܠܘܓܘܣܐ ܕܦ̈ܓܪܐ ܘܕܡܐ ܕܡܫܝܚܐ: ܐܒܪܗܡ: ܐܝܣܚܩ ܝܥܩܘܒ: ܘܬܪ̈ܥܣܪ ܫܒ̈ܛܐ ܐܒܗܬܐ: ܡܘܫܐ ܪܥܝܐ ܕܢܒ̈ܝܐ: ܝܫܘܥ ܒܪ ܢܘܢ: ܐܗܪܘܢ ܟܗܢܐ. ܫܡܘܐܝܠ ܢܒܝܐ. ܕܘܝܕ ܡܠܟܐ: ܐܚܝܐ ܢܒܝܐ ܫܡܥܝܐ ܢܒܝܐ ܕܫܐܘܠ ܢܒܝܐ: ܐܘܕܝܐ ܢܒܝܐ: ܐܠܝܐ ܢܒܝܐ: ܕܐܬܥܠܝ ܘܠܐ ܛܥܡ ܡܘܬܐ: ܐܠܝܫܥ ܬܠܡܝܕܗ ܢܒܝܐ: ܗܘܫܥ ܢܒܝܐ: ܝܘܐܝܠ ܢܒܝܐ ܥܡܘܣ ܢܒܝܐ: ܥܘܒܕܝܐ ܢܒܝܐ. ܝܘܢܢ ܢܒܝܐ: ܡܝܟܐ ܢܒܝܐ: ܢܚܘܡ ܢܒܝܐ: ܚܒܩܘܩ ܢܒܝܐ: ܨܦܢܝܐ ܢܒܝܐ: ܚܓܝ ܢܒܝܐ: ܙܟܪܝܐ ܢܒܝܐ: ܡܠܐܟܝ ܢܒܝܐ. ܘܬܘܒ ܡܬܒܪܝܢ ܥܡ̈ܡܐ ܕܒ̈ܢܝܐ ܘܠܫ̈ܢܐ ܕܒܬܒܝܬܐ ܐܡܝܪܘ ܒܗܢܐ: ܠܒܢܝ ܒܗܢܐ. ܚܘܪ ܒܗܢܐ: ܦܝܠܝܣ ܒܗܢܐ: ܝܫܘܥ ܒܪ ܝܘܙܕܩ ܒܗܢܐ ܪܒܐ: ܥܡܒܘ ܒܗܢܐ ܐܣܪܐ. ܐܠܝܥܙܪ ܒܗܢܐ ܘܡܠܟܝܐ: ܘܪܝܐ ܒܗܢܐ: ܘܚܢܢ ܡܟܒܝܬܐ. ܒܢܪܐ ܒܗܢܐ. ܥܒܕܢܐ ܕܡܠܟ̈ܐ ܕܒܢܝ ܐܝܣܪܐܝܠ ܕܘܝܕ ܡܠܟܐ: ܐܣܐ ܡܠܟܐ: ܘܝܫܥܐ ܡܠܟܐ: ܝܘܫܝܐ ܡܠܟܐ: ܡܠܟܐ ܕܝܗܘܕܐ: ܥܕܡܐ ܠܨܕܩܝܐ

ܠܫܡܝܐ. ܗܕܝܢܐ ܐܬܐ ܐܒܘܢܐ ܕܝܬܝܒܘܬܗܘܢ، ܕܥܠܡ ܠܫܡܝܐ. ܘܟܕ ܐܬܟܠܝܘ ܘܐܬ̈ܘܬܐ ܕܦܝܠܝܩܘܣܦܘܣ. ܢܣܒ ܟܠܗܘܢ ܠܗܘܢ ܢܘܗܪܐ ܦܪܘܠܦܐ ܒܕܡܘܬ ܠܒܪܐ ܕܢܘܪܐ. ܘܐܬܒ ܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܘܐܙܠܘ ܡܫܠܠܝܢ ܠܒܪܐ ܕܟܠܗܘܢ ܒܬܫ̈ܒܚܬܐ ܘܐܡܪܘ ܘܝܕ̈ܝܐ ܗܠܝܢ ܡܐܪ̈ܥܬܐ ܐܬܝܕܥܘ. ܘܪܘܚܘ. ܘܦܪܚ ܥܡܗܘܢ ܘܐܡܪ ܠܗܘܢ. ܒܕܡܐ ܠܫܡܝܐ ܠܐ ܐܝܬܝܗܝܢ ܥܒ̈ܪܐ ܬܠܬ. ܐܠܐ ܗܕܐ ܗܝ ܕܐܡܝܪܐ ܒܝܘܐܠ ܢܒܝܐ. ܘܢܐܬܘܢ ܘܐܬ̈ܘܬܐ ܐܚܪ̈ܢܝܬܐ ܘܐܡܪ ܪܘܚܝ ܥܠ ܟܠ ܒܣܪ ܘܥܠ ܥܒ̈ܕܝ ܘܥܠ ܐܡܗ̈ܬܝ. ܘܢܬܢܒܘܢ ܒܢ̈ܝܟܘܢ ܘܒܢ̈ܬܟܘܢ ܘܣ̈ܒܝܟܘܢ ܚܠܡ̈ܐ ܢܚܠܡܘܢ. ܘܒܗܘ ܝܘܡܐ ܗܘ̈ܝܝܢ ܐܝܟ ܬܠܬܐ ܐܠܦ̈ܝܢ ܢܦ̈ܫܢ. ܘܐܬܪܡܝܘ ܦ̈ܬܐ ܘܗܠܟܬ ܠܡܐܬܐ ܘܐܬܬܡܝܢ ܒܗ ܚܒܫܘܪ ܥܠܝ̈ܡܐ. ܘܐܬܬܡܠܟ ܡܫܝܚܐ ܕܢܬܒܫܪ ܥܠܝ̈ܡܐ: ܘܡܢ fol. 6b ܗܪܟܐ ܫܪܝܘ ܒܟܪܘܙܐ. ܘܒܝܘܡ ܬܪܝܢ ܒܗ ܠܒܪܬܐ ܘܒܝܘܡ ܬܠܬܐ ܒܫܒܐ ܡܬܦܪܫܘ ܘܡܫܒܚܝܢ. ܘܒܝܘܡ ܐܪܒܥܐ ܒܗ ܒܪ ܘܐܪܒܥܐ ܒܫܒܐ ܐܝܟ̄ ܕܐܡܪܢ. ܗܢܐ ܐܝܬܘܗܝ، ܘܐܪܒܥܐ ܒܕܡܐ: ܘܐܡܪ ܕܡܢ ܦܘܡܗ ܕܡܪܢ ܫܡܥܘ ܘܝܠܦܘ: ܘܠܐ ܐܘܣܦ. ܘܠܐ ܪܦܝ ܒܗ ܡܠܬܐ ܚܕܐ. ܘܒܝܘܡ ܚܡܫܐ ܦܪܘܣ ܐܒܕܢ ܠܠܒܪ ܘܢܘܚܝܢ ܐܘܢܓܠܝܣܛܐ ܡܒܠܗ: ܘܢܘܚܝܢ ܐܘܢܓܠܝܣܛܐ ܐܒܕܢ ܠܠܒܪܬ ܐܠܗܐ ܡܪܝܡ. ܘܡܒܠܬܗ ܡܪܝܡ ܚܬܗ ܕܠܒܪ: ܘܗܘܐ ܐܒܕܢ ܠܐܚܬܗ ܕܠܒܪ: ܘܡܒܠܬ ܐܢܝ ܡܪܝܡ ܠܒܪܬ ܐܠܗܐ: ܘܒܝܘܡ ܥܪܘܒܬܐ ܒܬܫ̈ܒܚܢ: ܫܡܥܘ ܘܢܘܚܝܢ ܗܠܡܘ ܠܡܠܟܐ ܠܦܝܠܛܘ ܘܡܗܝܡܢܘ ܫܘܠܡܢܐ ܠܡܫܝܚܐ: ܘܫܒܩ ܘܡܢ: ܘܟܠ ܒܫܡܗܘܢ ܠܡܠܟܐ ܘܐܢܝܢ ܕܢܗܘ ܬܫܡܫܬܐ ܕܐܬܦܢܝܬ ܘܗܝܡܢܘ ܬܫܒ̄ܘ ܠܐܠܗܐ: ܘܐܦ ܒܗܘ ܝܘܡܐ ܗܘ̈ܝܝܢ ܐܝܟ ܚܡܫܐ ܐܠܦ̈ܝܢ ܢܦ̈ܫܢ: ܘܒܝܘܡ

ܕܓܠܝܠܐ ܐܝܟܐ ܕܦܩܕ ܐܢܘܢ ܝܫܘܥ.. ܘܗܝܡܢܘ ܒܗ. ܘܡܢܗܘܢ ܕܝܢ ܐܬܦܠܓܘ ܗܘܘ. ܘܐܡܪ ܠܗܘܢ. ܙܠܘ ܬܠܡܕܘ ܘܐܥܡܕܘ ܠܟܠ ܥܡ̈ܡܝܢ. ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܘܗܢܝܢ ܟܬܒ ܬܠܡܝܕܐ ܢܗܝܪ̈ܝܢ ܒܕ ܬܪ̈ܒܐ ܘܒܥ̈ܘܬܐ ܐܚܝܕܝܢ ܗܘܘ ܗܢܝܢ ܕܫܠܝܬܐ ܕܝܘܕܝ̈ܐ. ܥܠ ܝܫܘܥ ܠܫܠܝܚܐ ܘܩܡ ܒܡܨܥܬܐ ܕܠܗܘܢ ܘܐܡܪ ܠܗܘܢ ܫܠܡܐ ܥܡܟܘܢ. ܐܢܐ ܐܢܐ ܐܝܬܝ ܠܐ ܬܕܚܠܘܢ. ܓܫܘܢܝ ܘܚܙܘ ܕܠܪܘܚܐ ܒܣܪܐ ܘܓܪ̈ܡܐ ܠܝܬ ܠܗ ܐܝܟܢܐ ܕܚܙܝܢ ܐܢܬܘܢ ܕܐܝܬ ܠܝ. ܘܒܬܪ ܠܬܐܘܡܐ ܐܡܪ ܠܗ. ܐܝܬܐ ܨܒܥܟ ܠܗܪܟܐ. ܘܓܫܘܫ ܘܚܙܝ ܕܘܟܬ ܢ̈ܓܐ ܕܐܝ̈ܕܝ ܘܕܪ̈ܓܠܝ. ܘܐܝܬܐ ܐܝܕܟ ܘܐܪܡܐ ܒܓܒܝ. ܘܚܙܝ ܕܡܚܬ ܪܘܡܚܐ ܘܠܐ ܬܗܘܐ ܠܐ ܡܗܝܡܢܐ ܐܠܐ ܡܗܝܡܢܐ. ܘܥܢܐ ܘܐܡܪ. ܡܪܝ ܘܐܠܗܝ. ܘܐܡܪ ܠܗ ܝܫܘܥ ܗܫܐ ܕܚܙܝܬܢܝ ܗܝܡܢܬ ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܠܐ ܚܙܐܘܢܝ ܘܗܝܡܢܘ. ܘܒܬܪܬܐ ܦܓܪܢܝܬܐ ܐܬܚܙܝ ܡܪܢ ܠܬܠܡܝ̈ܕܘܗܝ fol. 6a ܥܠ ܝܡܬܐ ܕܛܒܪܝܐ ܘܨܝܕܐ ܕܢܘ̈ܢܝܬܐ. ܘܒܬܪ ܐܪܒܥܝܢ ܝܘ̈ܡܝܢ ܐܙܠ ܠܒܝܬ[1] ܥܢܝܐ ܠܛܘܪܐ ܕܡܫܚܬܐ ܕܙܝ̈ܬܐ. ܘܐܪܝܡ ܐܝ̈ܕܘܗܝ ܥܠ ܬܠܡܝ̈ܕܘܗܝ ܘܒܪܟ ܐܢܘܢ ܘܐܡܪ ܠܗܘܢ. ܦܘܫܘ ܒܐܘܪܫܠܡ ܡܕܝܢܬܐ ܥܕܡܐ ܕܬܠܒܫܘܢ ܚܝܠܐ ܡܢ ܪܘܡܐ ܦܘܠܚܢܐ ܕܗܘ ܢܗܘܘܢ ܥܠ ܡܕܡ ܘܐܬܬܪܝܡ ܡܢܗܘܢ. ܘܟܕ ܚܙܝܢ ܗܘ ܣܠܩ ܠܫܡܝܐ. ܘܥܢܢܐ ܩܒܠܬܗ ܘܐܬܟܣܝ ܡܢ ܥܝܢܝܗܘܢ. ܘܐܬܚܙܝܘ ܠܗܘܢ ܬܪܝܢ ܡܠܐܟܐ ܒܠܒܘܫܐ ܚܘܪܐ ܘܐܡܪܘ ܠܗܘܢ. ܓܒܪ̈ܐ ܓܠܝܠܝ̈ܐ. ܡܢܐ ܩܝܡܝܢ ܐܢܬܘܢ ܘܚܝܪܝܢ ܒܫܡܝܐ. ܗܢܐ ܝܫܘܥ ܕܐܣܬܠܩ ܡܢܟܘܢ

1) CR ܠܒܝܬܪܬ (*sic*).

ܒܬ̈ܪܐ ܗܘܐ ܠܗܘܢ ܒܫܘܦܐ ܕܗܘܦܟܝܢ. ܘܐܡܪܘ ܕܬܠܡ̈ܝܕܘܗܝ، ܠܪܒܘܗܝ، ܟܠܠܐ ܕܝܢ ܚܠܦ ܕܡܝܬܝܢ. ܘܐܢ ܐܡܪ ܠܗܘܢ ܐܝܓܡܘܢܐ ܡܕܡ: ܚܝܝܢ ܦܫܩܐ ܒܒܕܝܢ ܠܗ: ܘܠܗܘܢ ܕܠܐ ܒܠܬܐ ܒܒܕܝܢ: ܗܠܝܢ ܗܘ̈ܝ ܕܝܢ ܢܣܒܘ ܡܠܐܟ̈ܐ ܡܢ ܥܡ̈ܡܐ ܒܟܠܗ ܒܐܦܐ ܡܢ ܬܪܥܗ ܕܡܕܒܪܐ: ܘܝܬܒܘ ܒܠܚܘܕ. ܚܕ ܡܢ ܐܚ̈ܘܗܝ، ܘܚܕ ܡܢ ܬ̈ܠܡܝܕܘܗܝ، ܘܒܨܦܪܐ ܒܡܘܡܐ: ܐܬܘ̈ ܢܫ̈ܐ ܘܚܙ̈ܝ ܠܡܠܐܟ̈ܐ ܘܐܡܪܘ ܠܢܫ̈ܐ. ܡܢܐ ܒܥܝܢ ܐܢ̈ܬܝܢ ܠܝܫܘܥ ܗܘ ܢܨܪܝܐ ܕܐܨܛܠܒ. ܩܡ ܠܗ. ܠܐ ܐܝܬܘܗܝ ܗܪܟܐ: ܗܐ ܕܘܟܬܐ ܐܝܟܐ ܕܣܝܡ ܗܘܐ. ܘܒܥܕ ܐܬܝ̈ ܠܡܐܙܠ ܦܠܛ. ܒܗܘܢ ܡܪܢ ܘܐܡܪ ܠܗܝܢ: ܫܠܡܝܢ: ܘܡܪܝܡ ܗܦܟܬ ܕܬܚܙܝܗ ܗܘ ܘܐܡܪܬ ܠܗ. ܐ̱ ܐܢܬ ܥܒܕܬܘܗܝ: ܐܡܪ ܠܗ ܐܝܟܐ ܣܡܬܘܗܝ، ܘܐܡܪ ܠܗ̇. ܡܪܝܡ: ܘܐܡܪܬ ܠܗ ܪܒܘܠܝ: ܘܪܗܛܬ ܕܬܫܩܘܠ ܒܗ. ܘܐܡܪ ܠܗ̇. ܠܐ ܬܬܩܪܒܝܢ ܠܝ: ܐܠܐ ܐܡܪܝ، ܠܐܚ̈ܝ ܘܠܦܛܪܘܣ ܕܢܐܬܐ ܠܝ ܐܡܢܐ ܕܐܡܪܬ ܠܗܘܢ ⌈ܕܩܕܡ ܐܢܐ ܠܗܘܢ[1] ܠܓܠܝܠܐ. ܬܡܢ ܬܚܙܘܢܢܝ. ܘܪܗܛܬ ܡܪܝܡܐܝܬ ܘܣܒܪܬ ܐܢܘܢ fol 5b
ܠܫ̈ܠܝܚܐ ܘܐܡܪܬ ܕܩܡ ܠܗ ܡܪܢ ܡܢ ܩܒܪܐ. ܘܪܗܛܘ ܫܡܥܘܢ ܘܝܘܚܢܢ. ܘܐܬܘ ܡܪܝܡܐܝܬ ܘܩܕܡ ܦܠܓܐ ܠܗܘܒܐ ܡܦܠܐ ܠܩܒܪܐ ܘܠܐ ܥܠ. ܒܕܡܝܐ ܕܐܬܐ ܦܛܪܘܣ ܘܥܠ ܡܕܡܥܐ. ܘܐܫܟܚ ܠܬܘ̈ܢܐ ܕܝܢ ܣܝܡܝܢ ܘܠܣܘܕܪܐ ܕܪܫܗ ܕܝܢ ܒܪܝܫ ܣܝܡ ܠܣܦܪ. ܠܐ ܥܡ ܒܬܘ̈ܢܐ. ܘܗܝܡܢ ܘܐܫܪ ܒܡܝܬܘܬܐ ܗ̄[2] ܕܪܒܗ. ܘܟܬܪ ܗܠܝܢ ܐܝܟ ܢܫܒܥ ܠܦܘܪܐ

1) From marg. 2) *Sic*: this appears to be an alternative ending to the word preceding.

ܘܠܐ ܬܒܪܘ ܫܩܘܗܝ: ܐܠܐ ܚܕ ܡܢ ܣܛܪ̈ܛܝܘܛܐ ܡܫܝܚܗܝ
ܒܪܓܫܗ ܠܥܒܕܬܐ ܘܪܕܘ ܡܢܗ ܕܡܐ ܘܡܝ̈ܐ. ܘܗܢܘܢ ܕܚܙܐ
ܐܣܗܕ. ܘܫܪܝܪܐ ܗܝ ܣܗܕܘܬܗ ܘܚܢܢ ܡܗܝܡܢܝܢ ܘܡܗܕܝܢ
ܕܫܪܝܪܐ ܗܝ ܣܗܕܘܬܗ. ܗܕܝܢ ܐܬܐ ܝܘܣܦ ܕܡܢ ܪܡܬܐ.
ܘܫܐܠ ܠܘܬ ܦܝܠܛܘܣ: ܘܫܐܠ ܦܓܪܗ ܕܝܫܘܥ: ܘܝܗܒܗ ܠܗ.
ܘܐܬܚܬܗ ܡܢ ܙܩܝܦܐ ܘܐܫܟܢܗ ܘܟܪܟܗ ܒܥܡܘܪܐ ܘܟܠܐ.
ܐܝܟ ܠܥܝ̈ܪܐ ܡܐܐ. ܘܩܒܪܗ ܒܟܬܒܐ ܢܦܩܐ: ܐܝܟ ܕܐܝܬ
ܒܢܝܐ ܠܝܗܘܕܝܐ ܠܡܩܒܪ: ܘܣܡܗ ܒܩܒܪܐ ܚܕܬܐ ܕܢܩܝܪ
ܗܘܐ ܠܗ ܒܓܢܬܗ ܒܟܐܦܐ ܗܘ ܕܠܐ ܐܢܫ ܐܬܬܣܝܡ ܗܘܐ
ܒܗ. ܘܒܬܪܟܢ، ܒܐܝܕܐ ܕܝܘܣܦ. ܘܢܝܩܘܕܝܡܘܣ ܘܓܡܠܘ
ܒܐܦܐ ܪܒܬܐ ܥܠ ܬܪܥܐ ܕܩܒܪܐ: ܘܐܬܘ ܝܗܘܕ̈ܝܐ ܠܘܬ
ܦܝܠܛܘܣ ܘܐܡܪܘ ܠܗ. ܕܗܢܝܢ ܥܒܕܝܢ ܕܗܘ ܡܛܥܝܢܐ ܟܕ
ܒܚܝܐ ܗܘܐ ܐܡܪ ܕܒܬܪ ܬܠܬܐ ܝܘܡܝܢ ܩܐܡ ܐܢܐ. fol. 5*a*
ܘܕܝܠܢܝܢ ܕܠܡܐ ܢܐܬܘܢ ܬܠܡܝ̈ܕܘܗܝ ܘܢܓܢܒܘܢܝܗܝ، ܡܢ
ܩܒܪܐ. ܘܢܗܘܐ ܛܘܥܝܘܬܐ ܐܚܪܝܬܐ ܒܝܫܐ ܡܢ ܩܕܡܝܬܐ.
ܘܐܡܪ ܠܗܘܢ. ܐܝܬ ܠܟܘܢ ܩܘܣܛܘܕܝܐ ܙܠܘ ܐܙܕܗܪܘ ܒܩܒܪܐ
ܐܝܟ ܕܝܕܥܝܢ ܐܢܬܘܢ. ܗܢܘܢ ܕܝܢ ܟܕ ܐܙܠܘ ܚܬܡܘܗܝ
ܠܩܒܪܐ ܥܡ ܩܘܣܛܘܕܝܐ. ܘܒܬܪ ܬܠܬܐ ܝܘܡܝܢ ܒܨܦܪܐ
ܒܫܡܫܐ ܗܘ ܕܚܕ ܒܫܒܐ ܩܡ ܡܪܢ ܡܢ ܩܒܪܐ: ܟܕ
ܒܐܬ̈ܐ ܘܦܠܚ̈ܐ ܡܫܡܫܝܢ: ܘܐܬܟܪܝܘ ܢܛܘܪ̈ܐ ܪܒܐ ܥܠ
ܩܘܣܛܘܕ̈ܝܐ ܘܐܬܟܠܡܘ ܥܠ ܬܕܡܘܪܬܐ ܕܗܘܬ. ܘܐܙܠܘ
ܐܘܕܥܘ ܠܪ̈ܒܝ ܟܗ̈ܢܐ ܘܐܡܪܘ: ܚܙܝܢ ܕܢܦܩ ܡܢ ܩܒܪܐ
ܒܠܥܐ ܪܒܐ ܘܫܘܒܚܐ ܘܙܠܝ̈ܩܐ: ܘܐܡܪܘ ܠܗܘܢ ܪ̈ܒܝ[1]

1) C ܪ̈ܫܝ.

ܠܡܘܬܐ: ܠܒ̈ܢܝ ܗܒܝܠ ܢܟܣܝ ܐܢܬܘܢ ܐܚܪܐ ܠܟܘܢ. ܠܒܪ ܐܒܐ: ܐܘ ܠܗܘܢܐ ܢܦܫܟ. ܕܡܬܗܘܪܐ ܡܠܟܐ ܕܢܘܗܪ̈ܐ. ܗܢܘܢ ܕܝܢ ܐܘܪܒ. ܘܡܟܘ ܒܪ ܐܡܪܝܢ ܠܝܘܠܦܢ̈ܐ: ܘܫܐܠ ܡܢ̈ܝܐ ܘܐܫܢܝ ܐܒ̈ܗܘܗܝ, ܘܐܡܪ: ܡܢܫܘ, ܐܢܐ ܡܢ ܕܡܢܗ ܕܗܢܐ fol. 4a ܘܕܝܡܐ: ܗܢܘܢ ܕܝܢ ܡܟܘ ܒܪ ܐܡܪܝܢ: ܕܡܢܗ ܟܠܝܢ ܘܟܠ ܒ̈ܢܝܢ. ܘܡܦܩܘܗܝ, ܠܢܦܫܟ. ܘܡܦܩܘ ܒܡܢܗ ܬܪ̈ܝܢ ܠܢܦܫܐ ܚܕ ܡܢ ܡܢܗܘܢ: ܘܚܕ ܡܢ ܦܪܨܘܦܗ: ܘܐܬܝܢ ܗܘܘ ܘܒܪܟܝܢ ܗܘܘ ܩܕܡܘܗܝ, ܘܡܫܬܒܚܝܢ ܗܘܘ ܠܗ ܒܪ ܐܡܪܝܢ: ܫܠܡ ܡܠܟܐ ܕܢܘܗܪ̈ܐ: ܘܪܘܘ ܠܗ ܒܐܦ̈ܘܗܝ, ܘܣܓܕܝܢ ܗܘܘ ܠܗ ܫܘܒܚܐ. ܘܦܫܘ ܒܡܢܐ ܪܫܗ: ܘܢܦܠܘ ܒܠܠܐ ܡܢ ܒܘܥ̈ܝܐ: ܘܦܩܘ ܥܠ ܪܫܗ. ܘܗܘ ܕܡܢ ܦܩܠܐ ܘܢܦܩ ܗܘܐ: ܡܬܦܪܦ ܗܘܐ ܥܠܘܗܝ, ܘܐܡܪ. ܐ ܒܪܐ ܐܢܬ ܕܐܠܗܐ: ܚܘܬ ܡܢ ܫܠܝܚܐ: ܘܫܘܒ. ܐܢܬ ܠܝ ܐܦ ܠܝ: ܘܗܘ ܕܡܢ ܡܢܝܢܐ ܘܢܦܩ ܗܘܐ: ܒܐܐ ܗܘܐ ܒܫܒܪܗ ܘܐܡܪ: ܠܐ ܕܚܠ ܐܢܬ ܡܢ ܐܠܗܐ: ܚܙܝ ܠܒܪ ܐܝܟ ܕܫܘܝܢ ܗܘܘ ܗܘܐ ܠܝ: ܗܢܐ ܠܒܪ ܡܢܝܐ ܒܒܪ: ܘܐܡܪ: ܐܬܪܒܪܒܢ ܡܪܝ, ܡܢܐ ܕܐܬܐ ܐܢܬ ܒܡܠܟܘܬܟ: ܘܒܪ ܢܗܒ ܡܪܢ ܫܐܠ ܡܢ̈ܝܐ: ܘܐܡܪ ܢܗܘܐ ܐܢܐ: ܦܩܘ ܠܗ ܢܠܐ ܕܡܡܬܘܪ: ܘܦܩܘ ܒܘܦܩܐ ܥܠ ܡܢܐ ܘܐܫܦܠܘ ܠܗ: ܗܘ ܕܝܢ ܠܐ ܢܦܩ. ܘܡܟܐ ܒܡܠܐ ܙܡܪܐ ܘܐܡܪ: ܐܝܠܗܝ ܐܝܠܗܝ ܠܡܢܐ ܫܒܩܬܢܝ. ܘܒܪ ܚܢܘ ܢܘܪ̈ܝܐ ܐܡܪܘ. ܗܢܐ ܠܐܠܝܐ ܩܪܐ ܕܢܦܪܩܝܘܗܝ: ܘܡܟܐ ܒܡܠܐ ܙܡܪܐ ܘܐܡܪ: ܐܒܝ: ܒܐܝ̈ܕܝܟ ܣܐܡ ܐܢܐ ܢܦܫܝ. ܘܐܪܟܢ ܪܫܗ ܘܐܫܠܡ ܪܘܚܗ. ܘܡܚܕܐ ܢܦܩܬ ܢܦܫܬܗ. fol. 4b ܘܡܢܬ. ܘܐܬܘ ܕܢܫ̈ܐ ܘܬܒܥܘ ܢܫ̈ܐ ܕܗܢܘܢ ܕܐܝܓܠܠܘ ܒܡܢܗ ܒܪ ܕܝܢ ܠܘܬ ܢܦܫܟ ܐܬܘ. ܚܙܘ ܕܡܢ ܒܪܘ ܡܢܬ ܠܗ:

ܘܐܡܪ ܚܠܦ ܙܒܢ. ܘܢܩܫܗ ܘܐܡܪ ܠܗ ܝܫܘܥ. ܥܒܕܝ، ܟܠܗ، ܕܐܬܝܬ. ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ. ܐܝܟ ܕܟܠ ܠܗܦܟܬܐ ܢܦܩܘܢ ܟܠ ܕܐܬܚܙܝܬ. ܒܡܢܐ ܕܟܠܐ ܐܝܬ، ܗܘܝܬ ܒܡܠܟܘܢ ܒܗܝܟܠܐ ܘܠܐ ܐܬܚܙܝܬܘܢ ܟܠ ܐܝܕܢܐ: ܗܝܕܝܢ ܫܡܥܘܢ ܫܡܥ ܗܦܟܐ ܘܡܫܚܐ ܠܒܪܝܗ ܕܫܒܗܪܬܐ ܘܦܩܕܗ̇ ܠܐܝܕܝܗ ܕܡܫܝܚܐ: ܘܫܠܡܗ̇ ܙܒܢ. ܘܟܬܒܗ̇ ܒܟܘܒܬܐ ܘܐܡܪ ܠܗ ܙܒܢ. ܐܗܦܟ ܫܦܝܪܐ ܠܗܘܢ. ܗܝܕܝܢ ܠܒܒܗܘܢ، ܠܙܒܢ. ܘܐܫܬܘܗܝ، ܘܐܬܒܠܗܘܢ، ܠܘܬ ܚܝܢ ܘܫܒܩܐ ܬܪܝ ܒܫܢܐ ܘܗܘܝ fol. 3b
ܒܚܝܘ ܒܗ ܟܠܗ ܠܠܐ ܘܫܡܫܘܗܝ، ܘܪܘܚ ܠܗ ܒܐܦܘܗܝ: ܘܒܦܪ ܒܗ ܫܡܥܘܢ ܘܡܫܐ ܘܐܚܝܕ ܕܠܐ ܝܕܥ ܐܢܐ ܠܗ: ܘܡܫܝܕܐ ܦܪܐ ܬܪܥܠܐ: ܘܐܬܕܒܪ ܫܡܥܘܢ ܠܡܠܬܗ ܕܙܒܢ. ܕܐܡܪ ܠܗ. ܕܗܕܐ ܕܢܦܪܐ ܬܪܥܠܐ ܬܠܬ ܙܒܢܝܢ ܬܟܦܘܪ ܒܝ: ܘܢܦܩ ܠܒܪ ܒܟܐ ܡܪܝܪܐܝܬ: ܘܒܪ ܕܢܚ ܫܡܫܐ ܐܗܦܟܘܗܝ، ܠܙܒܢ: ܘܐܬܒܠܗܘܢ، ܠܘܬ ܦܝܠܛܘܣ: ܘܫܪܘ ܡܦܠܓܝܢ ܠܗ ܡܣܒܪܢܐ ܒܪ ܐܢܫܝܢ: ܕܢܚܒ ܗܘ ܠܡܘܬܐ. ܕܫܪܐ ܠܫܒܩܬܐ: ܘܠܒܕܪܐ [1] ܘܢܡܘܣܐ ܕܐܫܠܡ ܡܘܫܐ: ܘܐܡܪ ܕܫܪܐ ܠܗܝܟܠܐ ܗܢܐ ܘܒܬܠܬܐ ܝܘܡܝܢ ܡܩܝܡ ܐܢܐ ܠܗ: ܒܪ ܗܘ̇ ܠܐܒܪܗܡ ܘܒܬܗ ܙܒܢ ܐܬܒܥܝ: ܘܐܬܡܫܚܘ ܒܠܘܗܝ، ܘܗ̈ܕܪܐ ܕܟ̈ܠܝܐ [2] ܕܐܡܪܝܢ ܕܫܠܡ ܫܡܥܘܢܝܗܘܢ، ܕܐܡܪ ܕܡܠܟܐ ܐܝܬ، ܕܢܗܘܐ. ܗܝܕܝܢ ܦܝܠܛܘܣ ܐܡܪ ܠܗ ܠܙܒܢ. ܠܝܬ ܐܘ ܘܐܡܪ: ܫܩܠ ܒܥܠܐ ܡܣܗܕܝܢ ܥܠܝܟ: ܙܒܢ. ܕܝܢ ܘܠܐ ܚܕ ܦܬܓܡܐ ܦܢܐ ܠܗ: ܘܐܬܕܡܪ ܒܦܬܓܡܐ: ܘܫܠܡܗ ܡܢܗ *(sic)* ܠܐܬܗܘܢ ܘܐܡܪ: ܕܢܬܗ: ܘܠܐ ܐܫܟܚܬ ܒܗ ܐܦܠܐ ܚܕܐ ܥܠܬܐ ܕܡܘܬܐ

1) *Sic*: read either ܠܒܚܕܪܐ or ܠܒܐܪܐ. 2) C ܕܕܟ̈ܠܝܐ.

ܕܬܠܡ̈ܝܕܐ ܡܗܝܡܢܬܐ ܕܐܡܪܐ ܫܡܥܬ݀ ܠܦܘܩ̈ܕܢܐ ܘܦܠ̈ܐܬܐ. ܘܡܕܝ ܡܘܪܘܢ: ܡܠܟܐ ܕܦܠܛܪܘܗ ܘܕܝܡܗ ܡܕܝܢܐ ܘܫܪܒܐ ܕܐܪ̈ܙܐ ܡܕܝ̈ܢܐ ܘܐܠ̈ܗܝܐ. ܕܒܗܘܢ ܝܘܡܢܐ ܐܫܬܡܠܝܘ. ܗܢܝ ܕܐܘܕܥ ܠܬܠܡ̈ܝܕܐ ܕܝܠܗ: ܕܝܫܘܥ ܡܫܝܚܐ ܡܫܠܡ ܠܝ. ܘܡܫܬܠܡ ܐܢܐ ܒܐܪ̈ܙܐ ܕܐܢܫ̈ܐ ܚܠܝ̈ܐ: ܘܒܠܒܘܢ ܬܬܒܪܘܢ ܘܠܐ ܒܠܚܘܕ ܬܫܒܚܘܢ: ܘܡܘܕܝܢ ܢܦܫ ܠܦܘܪܐ ܕܪܘܚܬܐ. ܘܬܠܡ̈ܝܕܘܗܝ ܕܒܗ ܒܗܘܢ ܠܠܝܐ. ܘܐܡܪ ܠܗܘܢ: ܬܒܘ ܗܪܟܐ ܕܐܘܠ ܐܝܟ ܠܐܠܗܐ. ܘܢܦܠ ܥܠ ܐܦܘܗܝ ܥܠ ܐܪܥܐ ܘܨܠܝ ܘܫܐܠܬ ܘܐܡܪ: ܐܒܝ ܐܢ [ܡܫܟܚܐ] ܢܥܒܪܝܢ ܟܣܐ ܗܢܐ. ܘܐܢ ܕܐܫܬܬܝܗ ܢܗܘܐ ܨܒܝܢܟ. ܘܗܘܐ ܕܢܘܒܬܗ ܐܝܟ ܥܠܬܐ ܕܕܡܐ ܕܢܚܬܢ ܥܠ ܐܪܥܐ. ܘܬܘܒ ܐܬܐ ܠܘܬ ܬܠܡ̈ܝܕܐ ܘܐܫܟܚ ܐܢܘܢ ܟܕ ܕܡܟܝܢ. ܘܐܙܠ ܕܬܬ̈ܝܢ ܙܒܢ̈ܝܢ ܘܢܦܠ ܥܠ ܐܪܥܐ: ܘܨܠܝ ܘܠܗ ܠܐܠܗܘܬܐ ܐܡܪ: ܘܬܘܒ fol. 3*a*
ܗܦܟ ܠܘܬ ܬܠܡ̈ܝܕܐ ܘܐܫܟܚ ܐܢܘܢ ܟܕ ܕܡܟܝܢ. ܘܐܡܪ ܫܒܩܘ ܕܡܟܝܢ ܐܢܬ ܗܘ. ܗܢܐ ܓܝܪ ܠܐ ܐܫܟܚܬܘܢ ܠܡܬܬܥܝܪܘ ܥܡܝ. ܐܦܠܐ ܚܕܐ ܫܥܬܐ. ܕܡܟܘ ܘܨܠܘ ܘܐܬܬܢܝܚܘ. ܗܐ ܗܘ ܕܡܫܠܡ ܠܝ ܩܪܒ: ܘܐܙܠ ܨܠܝ ܕܬܠܬ ܙܒ̈ܢܝܢ ܘܠܗ ܟܕ ܠܗ ܠܐܠܗܘܬܐ ܐܡܪ. ܘܐܡܪ ܕܒܪܐ ܗܝ ܠܗ ܠܢܦܫܝ ܒܕܡܐ ܠܡܘܬܐ. ܘܐܬܚܝܝ ܠܐܘܬܗ ܡܠܐܟܐ ܡܢ ܫܡܝܐ ܕܡܚܝܠ ܗܘܐ ܠܗ: ܘܐܬܐ ܠܘܬ ܬܠܡ̈ܝܕܐ. ܘܐܡܪ ܐܢܘܢ ܘܐܡܪ: ܩܘܡܘ ܕܠܐ ܬܥܠܘܢ ܠܢܣܝܘܢܐ. ܗܐ ܝܗܘܕܐ ܡ̈ܢ ܫܘܫܠܬܐ. ܒܫܥܬܐ ܕܝܢ ܕܡܫܠܡܐ: ܗܕܝܢ ܐܬܬ ܫܘܕܐ ܘܒܟܡܗ ܒܪܢܫܐ ܕܡܫܝ̈ܚܐ: ܟܕ ܦܠܚܝܢ ܡܩܦܐ ܘܫܦܝܪܐ ܘܡܢܩ̈ܝܐ ܥܡ ܠܟܗܢ̈ܐ ܘܠܦܪ̈ܝܫܐ ܒܐܝ̈ܕܝܗܘܢ. ܘܝܗܒ ܠܗܘܢ ܐܬܐ ܗܘ ܕܡܫܠܡ. . ܗܘ ܕܢܫܩ ܐܢܐ ܗܘܝܘ. ܐܚܘܕܘܗܝ ܐܢܬܘܢ:

ܕܢܝܪܐ ܢܛܘܪܐ. ܘܠܟܘܠܗܘܢ ܗܦܟܘܗܝ ܕܒܠܡܐ. ܘܐܬܒܣܡ
ܡܢ ܢܘܚܝܢ ܟܬܪ ܬܠܬܝܢ ܫܢܝܢ: ܘܐܒܐ ܗܘܐ ܠܟܘܠܗܘܢ. ܘܐܝܟܢ
ܡܢ ܪܘܡܐ ܕܗܘܝܘ ܟܪ ܢܚܒܒܐ: ܘܪܘܚܐ ܡܕܝܢܐ ܕܢܚܬ ܠܟܘܠܗܘܢ.
ܒܕܡܘܬܐ ܕܝܘܢܐ ܘܦܘܗ ܠܟܘܠܗܘܢ: ܘܗܪܟܐ ܬܢܝܢ ܐܬܓܠܝܬ
ܬܠܝܬܝܘܬܐ ܡܫܬܪܝܬܐ ܒܬܠܝܬܝܐ ܡܬܩܪܝܐ ܘܠܓܢ̈ܕܐ: ܒܪܐ
ܕܒܢ̇ܕ ܘܐܒܐ ܕܒܪܐ ܘܪܘܚܐ ܕܡܪܝܫ. ܘܢܘܚܢܝܢ ܐܒܪ
ܘܐܡܪ: ܗܘܝܘ ܐܡܪܗ ܕܐܠܗܐ ܗܘ ܕܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ.
ܘܦܪܩ ܠܗ: ܘܡܦܩܗ ܕܠܡܕܒܪܐ: ܘܢܣܝܘܢܗ ܘܢܨ̈ܚܘܢܘܗܝ، ܕܡܢ
ܒܝܫܐ: ܘܙܟܘܬܗ ܕܠܐܠܬܪܐ ܘܚܝܠܘܬܗ: ܘܬܫܡܫܬܗ
ܕܡܢ ܡܠܐܟ̈ܐ ܡܫܡ̈ܫܢܐ: ܘܐܬܐ ܡܫܡܫܢܘܬܐ ܕܗܘܪܒܘܬ
ܬܫܡ̈ܫܬܗ: ܫܘܠܚܐ ܡ̈ܢܐ ܠܬܡܝܪܐ ܦܓܪܐ ܒܦܓܪܐ ܡܫܝܚܬܐ
ܕܓܠܠܐ: ܕܗܘܐ ܓܝ̈ܒܐ ܫܘܪܪ ܡܫܝ̈ܪܐ: ܦܘܬܚ ܒܝ̈ܪܐ
ܕܗܡܝ̈ܢܐ: ܚܘܠܡܢܐ ܘܐܗܘܝܬܐ ܕܒܝ̈ܬܝܐ ܘܡܡܫܚܝ̈ܢܐ ܡܢ
ܟܠ ܙܢܐ ܕܒܘܪ̈ܚܢܐ ܡܚܫܝܦܐ: ܦܪܘܕܐ ܕܫܐ̈ܕܐ: ܡܕܒܪܐ
ܕܕ̈ܘܝܐ ܡܢ ܒܝ̈ܫܬܐ: ܗܒܒܐ ܕܚܩ̈ܘܠܐ ܒܡܕܒܪܐ ܡܢ ܠܡܚܡܐ
ܘܒܘܪܐ: ܠܒܝܡܘܬܐ ܕܬܠܡ̈ܝܕܐ: ܕܒܒܐ ܕܟܠ ܒܝܠܐ:
ܡܒܠܬܗ ܕܠܐܘܪܫܠܡ ܒܝܘܡܐ ܕܐܘܫ̈ܥܢܐ: ܕܒ ܡܕܡ ܫܒܪܐ
ܘܥܒ̇ܕܐ ܡܕܡܘܗܝ، ܐܘܫܥܢܐ ܒܡܪ̈ܘܡܐ ܐܘܫܥܢܐ ܠܒܪܗ fol. 2b
ܕܕܘܝܕ. ܒܪܝܟ ܗ̣ܘ ܕܐܬ̇ܐ ܒܫܡܗ ܕܡܪܝܐ: ܢܒܝܥܘܬ ܬܬܐ
ܒܪܫܬ̇ܗ.. ܗܦܟܝܢܗ ܠܒܝܬ ܒܢܝܐ.. ܢܘܚܡ ܠܒܪܪ ܟܬܪ
ܐܪܒܥܐ ܝ̈ܘܡܝܢ: ܡܫܝܚܘܬܗ ܕܡܢ ܡܪܝܡ ܚܬܗ ܕܠܒܪܪ:
ܘܫܪܒܐ ܕܢ̈ܫܐ ܡܚ̈ܛܝܬܐ: ܚܫܗ ܦܪܘܩܝܐ. ܗ̇ܘ ܕܩܒܠ ܒܟܢܝܫܗ
ܠܟܘܠܗܝܢ ܡܫ̈ܒܚܬܐ: ܡܗܝܡܢܐ ܘܟܢܝܫܐ. ܘܪܘܡܐ ܘܡܘܦܚܐ:
ܘܫܘܡܦܐ ܦܒܐ: ܪܘܒܐ ܕܒܥܘ̈ܢܝܐ ܘܡܦܪ̈ܓܠܐ ܕܗܦܪ̈ܐ.
ܘܕܒܡܐ ܘܕܦܪ̈ܫܝܐ. ܡܒܠܬܗ ܕܠܒܠܬܐ: ܫܢܓܬܐ ܕܪ̈ܓܠܐ

ܚ̈ܙܐ ܡܢ ܚܕ ܡܢ ܒܫ̈ܢܝܐ ܒܫܢܝܐ ܒܐܘܪܫܠܡ ܘܒܟܘܪ̈ܗܢܘܬܐ ܪ̈ܒܐ ܘܒܡܕ̈ܝܢܬܐ ܗܢܝܢ ܕܡܫܬ̈ܪܝܢ ܘܒܟܘܡܪ̈ܐ ܠܦܬܟ̈ܪܐ ܘܐܦ ܒܬܪܥܐ ܕܡܕܒܚܐ ܡܬܩܪܐ ܒܗܝܢ ܕܝܢ ܐܝܟ ܕܠܘܬܪܢܐ ܠܒܢܐ ܘܦܓܝܢܐ ܡܩܠܣܐ ܕܡܫܝ̈ܚܝܢܐ ܓܕ̈ܝܪܐ ܘܢܗܘܐ ܐܡܢܐܝܬ ܗܘܐ ܥܠ ܦܬܘܪ ܚ̈ܙܐ ܒܐܡܬ ܐܝܟ ܕܐܡܪ ܐܠܗܐ ܠܡܘܫܐ ܕܢܬܘܒ. ܫܡ̈ܥܐ ܕܫܒ̈ܛܠܐ ܕܒܢ̈ܝ ܐܝܣܪܐܝܠ ܒܠܘ̈ܢܐ ܕܒܐܦܐ ܘܢܘܫܡ ܐܢܘܢ ܒܡܫܟܢܙܒܢܐ ܐܝܟ ܕܠܒܘܗܕܢܐ ܠܒܢܐ ܕܢܘܗܪܬܐ. ܘܟܠ ܡܫܡܫܢܐ ܐܘ ܡܫܡܫܢܝܬܐ ܕܡܬܟܬܒ. ܫܡܗܘܢ ܒܟܗܢܐ ܗܦܪܐ ܘܫܕܝܐ. ܢܡܫܚܘܢ ܠܐ ܡܬܦܠܓܐܝܬ ܕܡܬܟܬܒ. ܒܗܘ ܗܦܪ ܚܙܐ ܕܠܟܠ. ܒܟܬܒܐ ܕܒܘܟܪ̈ܐ ܕܒܫܡܝ̈ܐ. ܒܗܢ ܕܡܫܠܡܢܐ ܕܦܘܪܩܢܗ ܕܐܠܗܐ ܢܗܘܐ ܐܝܬܘܗܝ، ܗܘܐ ܕܗܘ̣ܐ. ܘܫܡܫܬ ܕܘܒܪ ܡܫܡܪܢܘܬܗ ܕܡܫܪܝܢܘܬܫܘܒܚܡܫܝܚܐ: ܕܒܟܢܫ ܡܬܟܢܫܝܢ ܕܡܢ ܗܦܪܢܗ ܕܡܪܝ ܘܐܠܗܐ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ ܘܕܒܠܗ ܡܫܪܝܢܘܬܗ ܦܪܘܫܘܬܐ ܕܢܠܦܢ ܡܕܒܪܢܘܬ ܕܡܢ ܗܘܒܪ ܒܦܠܓܗ: ܡܠܘܗܝ ܘܡܕܒܪܢܐ: ܘܠܟܪܝܗܘܬܗ ܢܡܫܘܚܬܐ: ܘܡܫܠܡܘܬܗ ܕܠܗܝܠܐ ܒܪ. ܦܠܚ ܠܗ ܫܡܥܘܢ ܗܘܐ ܥܠ ܕܪ̈ܒܘܗܝ، ܘܡܦܣܝܢ ܗܘܐ ܠܗ ܒܪ ܐܡܪ: ܫܪܝܢ[1]) ܡܪܝ، ܡܢ ܚܙܐ ܕܘܒܢܐ. ܕܗܘܐ ܚܕ، ܒܢ̈ܝܢ ܠܫܢܝܢ ܪܒܐ: ܘܡܪܘܡܐ ܕܠܡܬܪܝܢ ܒܡ fol. 2a ܘܦܘܫ ܘܡܬܪܝܡ ܐܡܗ ܒܡ ܗܘܠܐܐ ܕܬܡܪ̈ܬܐ ܕܒܒܪ ܘܬܒܪ ܝܠܡܝܐ ܘܕܘܡ ܠܠܦܐ. ܘܦܢܐ ܒܬܪ ܚܡܫ ܫܢ̈ܝܢ ܘܒܘ،[2]) ܬܡܢ. ܗܘ̣ ܘܐܡܗ ܘܝܘܦ. ܘܐܬܘ ܠܐܬܪܐ ܕܓܠܝܠܐ ܘܒܡܪ ܒܢܨܪܬ. ܐܝܟܢܐ ܕܬܬܡܠܐ ܡܠܬܐ ܕܢܒܝܐ

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1) Read ܫܪܝܢ.　　2) Read ܕܒܘ،.

IV.

ܗܦܟܪ ܚܢ̈ܢܐ ܐܝܟ ܕܒܢܐ ܕܒܢܬܐ ܕܠܝܬ
ܐܠܗܐ ܕܒܢܝܘܐܐ ܡܬܢܝܚܬܐ ∴ ܐܬܟܬܒ. ܟܬܒܐ ܒܦܘܕܝܐ
ܕܡܪܝ ܐܣܛܠܦܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ
ܕܗܦ ܥܒܕܗܘܢ ܒܝܘܡܬܐ ܕܩܘܕ̈ܫܐ ܐܠܟܣ ∴ [1]

ܥܠ ܚܝܠܐ ܕܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ ܘܠܗܘܬܐ: ܘܥܠܝܬ ܒܐܘܗܝ: ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܡܫܪܝܢ ܠܡܟܬܒ. ܟܬܒܐ ܕܗܦܟ ܫܡ̈ܗܐ ܕܐܒܗ̈ܬܐ ܘܡܫܝ̈ܚܐ ܒܐܪ̈ܐ ܘܟܗ̈ܢܐ ܢܒ̈ܝܐ ܘܫܠܝ̈ܚܐ ܘܣܗ̈ܕܐ ܘܡܠܦ̈ܢܐ ܘܐܒܗ̈ܬܐ ܡܫܝ̈ܚܐ ܘܪܘܚܢܝܬܐ ܫܪܝ̈ܪܐ ܘܡܠܦ̈ܢܐ ܬܪ̈ܝܢ ܥܠ ܘܟܗ̈ܢܐ ܘܪ̈ܫܢ ܒܪ̈ܬܐ ܘܪ̈ܫܢ ܕܒܪ̈ܬܐ ܘܡܫܪ̈ܕܢܐ ܘܟܢܘ̈ܫܐ ܘܡܫܪ̈ܐ ܘܡܫܡܫ̈ܢܐ ܘܕܪ̈ܫܐ ܘܕܪ̈ܫܬܐ ܘܫܪ̈ܟܐ ܕܡܫܝ̈ܚܐ ܫܪ̈ܝܪܐ ܟܕ ܚܠܡܐ ܠܒܪ̈ܝܐ ܘܒܢ̈ܝܐ ܕܒܪ ܘܥܒܕܘ̈ܢܐ ܘܟܠ ܡܫܡܗܝܢ ܘܡܫܒܚܝܢ ܕܒܢ̈ܝܐ ܕܒܝܬܐ ܡܫܝܚܝܬ ܘܐܠܗܘܬܐ ܠܡܫܝܚܘܬܐ ܕܡܫܬܡܪ ܗܦܟ ܚܢ̈ܢܐ. ܘܡܬܒܪܟܐ ܒܫܘܒܚܐ ܕܚܕ ܒܫ̈ܢܐ ܘܒܐܪ̈ܚܐ ܡܪ̈ܢܐ ܕܒܪ ܪ̈ܐܙܐ ܠܐ ܠܡܚܢܐ ܕܦܬܓܪ

fol. 1b

1) This title is written on the outside of the brown-paper cover of C, not at the head of the document itself; it probably stands on fol. 1*a* of the MS, though it is not mentioned in Dom Inguanez's collation of R.

ܐܡܬܝ، ܕܪܟܒܐ ܐܢܬ ܘܐܝܟܢܐ ܕܪܟܒܐ ܐܢܬ. ܘܐܝܟܢܐ ܕܪܟܒܐ ܐܢܬ. ܒܠܚܘܕ ܨܦܪ ܡܢ ܒܗܬܬܐ ܕܫܪ̈ܒܬܐ. ܐܝܟܢܐ ܕܒܗܪܐ ܐܝܟ ܗܘܐ ܕܒܠܗܘܢ ܠܫܬ̈ܝܢ ܘܢܬܘܠܘܢ ܫܗܐ ܕܠܠܟ ܗܘܢܪ ܒܟܠ ܘܗܒܪ̈ܢܐ ܒܗ̇ܝ (1 ܢܫܘܒ ܗܫܝܢܐ ܘܪܘܚܐ (2 ܡܕ̈ܝܢܐ.

1) Added above the line ܕܗܪ̇.

2) Added above the line ܕܠܟ.

ܠܟܠܗܘܢ ܐܬܕܒܪ ܠܗܠܝܢ ܕܐܬܕܒܪܝܢ ܘܠܗܘܢ ܕܠܐ ܐܬܕܒܪܝܢ. ܕܒܗ ܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ ܡܢ ܚܕ̈ܐ ܗܠܝܢ ܫܒܝܚ. ܐܚܝܕ ܢܨܚ̈ܢܬܐ ܘܦܠ̈ܓܐ ܘܪ̈ܘܚܬܐ ܕܠܗܘܢ. ܟܕ ܡܦܠܓ ܐܝܬ ܠܗܘܢ ܡܢ ܫܘܒܚܐ ܕܠܐ ܫܘܠܡܐ ܕܒܝܬܗ. ܘܡܫܘܐ ܐܝܬ ܠܗܘܢ ܠܢܝܚܬܐ ܕܒܒܝܬܗ ܕܐܒܪܗܡ ܘܕܐܝܣܚܩ ܘܕܝܥܩܘܒ. ܠܐܝܟܐ ܕܐܡܪ ܢܗܘܪܐ ܕܦܪ̈ܘܩܐ ܕܝܠܢ. ܗܢ ܐܝܟܢܐ ܕܟܬܘܒ ܒܐܒ̈ܐ ܘܒܟ̈ܠܬܐ ܘܬܫܒ̈ܚܬܐ. ܟܕ ܠܐ ܢܚܒ. ܐܝܬ ܠܗܘܢ ܫܒܝܚܘܬܐ ܕܠܗܘܢ. ܠܐ ܕܝܢ ܒܟܠ ܐܝܬ ܠܢܝܚܐ ܒܗ ܒܒ̈ܬܐ ܕܝܠܝ ܡܠܠ ܕܠܐ ܡܘܕܐ ܘܡܚܝܢ ܟܠ ܕܡܢ. ܠܐ ܓܝܪ ܐܢܫ ܐܝܬ[1] ܠܐ ܒܟܠܐ. ܐܦܠܐ ܕܕܟܐ ܡܢ ܐܝܬܝ ܡܢ ܡܘܢ ܕܟܒܝܫܬܐ ܗܘܘ: ܐܠܐ ܐܢ ܒܠܫܘܕܗ̇ ܡܕܝܢܬܐ ....[2] ܘܐܠܗܐ ܘܦܪ̈ܘܩܐ[3] ܡܚܝܕ ܠܡܫܝܚܐ ܫܘܒܚܐ ܕܡܝܬܐ ܕܝܠܝ. ܕܒܐܪ̈ܘܗܝ ܐܦ ܚܢܢ ܡܫܒ̈ܚܝܢ ܠܡܫܝܚܐ ܦܪ̈ܘܩܐ ܘܫܘܒܚܐ ܕܫܘܠܛܢܗ ܐܦ ܠܝ ܘܠܗܘܢ fol. 17b

ܒܬܪܐ ܐܚܝܢ ܐܦܪܐ ܥܒܘܕ

ܒܗܢܐ ܕܝܢ ܓܒܪ ܐܚܝܢ ܐܦܪܐ ܥܒܘܕ ܐܠܗܐ ܫܘܪ̈ܒܬܐ ܕܡܬܒܢܝܐ ܘܕܠܐ ܡܬܒܢܝܐ. ܕܡܬܒܢܝܢܬܐ ܘܕܠܐ ܡܬܒܢܝܢܬܐ. ܕܟܬܒܐ ܕܡܠܟܘܬܐ ܕܡܫܝܚܘܬܐ. ܕܒܩܘܫ ܘܦܠ̈ܓܝܢ ܕܘܕܝ̈ܢ ܬ̈ܐܒܝܢ ܠܬܠܡ̈ܝܕܝܢ. ܠܗܠܝܢ ܕܢܦܩ. ܫܡܥܐ ܕܝܠܢ ܘܕܝܢܐ.

ܘܬܠܬܐ ܘܠܗ ܫܘܠܡܐ ܕܡܢ ܕܝܠܝ ܒܬܘܠܝܢܐ ܢܦܪ ܘܕܠܐ ܢܦܫܗ. ܟܕ ܡܒܥܝܢ ܐܝܬ ܠܝ ܬܘܒ ܕܟܠܐ ܕܟܢܫܐ ܕܝܠܢ

1) ܐܢܫ is rewritten over an erasure, and ܐܝܬ is added above the line. 2) A word erased.

3) Added above the line ܕܝܠܝ.

ܗܘ ܕܝܢ ܐܦܝܣܩܘܦܐ ܘܩܠܝܪܐ ܘܗܕܝܘܛܐ ܘܥܡܐ ܠܡܗܝܡܢܐ ܕܫܡܥܐ: ܡܠܬܐ ܕܬܫܡܫܬܐ ܬܘܕܝܬ ܫܘܒܚܐ ܒܟܪܝܬܐ ܕܠܟ ܘܡܘܕܝܬܐ ܐܡܪܘ.

ܘܨܠܐ ܥܠܗ ܠܡܪܝܐ ܘܫܠܡܐ ܕܝܗܒܬܐ ܕܠܟ ܡܘܕܝܬܐ. ܠܗܘܢ ܕܐܬܬܥܝܪܘ ܐܠܦܘܢܐ ܥܒܝܕܐ ܕܗܝܡܢܘܬܐ. ܠܗܘܢ ܕܦܠܓܘ ܠܫܡܐ ܕܠܟ ܘܢܣܒ ܒܫܡܝܐ ܘܡܠܟܐ ܘܒܢܝܐ ܕܐܣܪܐܝܠ: ܕܒܢܝܢܗܘܢ ܘܒܬܫܥܬܗܘܢ (1) ܫܡܥܐ ܕܠܟ ܠܒܪܬܟ ܐܡܝ. ܘܡܠܟܘܬܐ ܘܬܘܕܝܬܐ ܕܠܗܘܢ ܒܦܬܓܡܐ ܕܠܟ ܥܕܪ. ܘܠܗܢܘܢ ܕܬܫܠܐܘ ܢܦܠ. ܘܠܡܘܬܐ ܕܡܘܬ ܒܐܡܐ ܕܠܟ ܕܥܠܬܐ ܕܠܐ ܒܗܬܬܐ ܥܒܕ ܠܝ. ܡܟܠ ܕܡܕܥܢܐ ܐܬܝܟ ܡܪܝܐ ܘܒܦܘܩܕܢܐ ܡܬܬܢܝܚ ܘܡܫܠܡܢܐ ܕܦܘܩܕܢܐ. ܘܠܟ ܦܐܝܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ ܗܫܐ.

ܒܡܐ ܐܡܝܢ.

ܒܗܢܐ ܒܪ ܠܗܘܢ ܀

ܡܫܡܫܢܐ ܩܘܢܐ ܕܐܫܬܐ.

ܐܬܒܪܝ ܡܪܝܐ ܠܩܕܝܫܐ ܐܪܬܕܟܣܘ ܗܠܝܢ ܕܩܕܡܘ ܐܬܬܢܝܚܘ. ܠܡܫܡܫܢܐ. ܠܗܦܕܝܩܘ. ܠܦܣܠܛܘ. ܠܩܪܘܝܐ. ܠܡܦܫܩܢܐ. ܠܡܫܡܫܢܐ. ܠܟܢܘܫܐ. ܠܗܦܘܕܝܐ. ܠܒܬܘܠ ܒܠܥܕ. ܠܟܠܗܝܢ ܕܒܡܗܝܡܢܘܬܐ ܬܘܕܝܬ ܫܘܒܚܐ ܩܕܡܘ ܥܒܕܘ. ܘܠܗܘܢ ܕܢܦܩܘܢ ܒܠܒܝ ܩܕܡܘ. ܘܢܦܫ ܗܠܝܢ ܕܟܠ ܚܕ ܒܬܪܟܬܗ (2) ܐܝܬ ܠܗ.

ܘܨܠܐ ܥܠܗ. ܡܪܝܐ ܡܪܝܐ ܐܠܗܐ ܕܪܘܚܬܐ ܕܟܠ ܒܣܪ.

1) Added above the line ܘܕܝܢܬܐ.

2) Added in marg. ܬܘܕܝܬ.

ܘܡܫܒܚܢܐ. ܘܠܡܕܝܢܬܐ ܗܦܠܐܟܣܐܢܘܣ ܪܝܫܐ ܕܡܫܬܥܝܢܐ ܘܦܩܕܐ ܕܗܘܪܐ. ܘܠܡܕܝܢܬܐ ܘܡܫܒܚܬܐ ܠܥܕܬ ܐܠܗܐ ܘܟܬܘܠܬܐ ܒܟܠܙܒܢ ܡܙܝܢ[1])

ܘܬܠܬܐ ܠܗܘ. ܒܚܝܢ ܡܢܟ ܡܪܝܐ ܗܠܝܢ ܙܒ̈ܢܐ. ܘܗܘ ܕܠܐ ܡܬܬܙ̈ܝܥܢܘܬܐ ܡܬܬܙ̈ܝܥܢܘܬܐ ܦܝܫܐ. ܐܠܘܬ ܠܟ ܠܗܘ ܒܢܫܐ ܦܘܠܚܬܢܐ. ܡܢ ܠܟ ܒܗܢ ܒܕܬܐ[2]) ܦܠܚܘ ܠܟ ܠܗ ܒܢܕ ܦܠܚܘܬܟ ܥܡ ܒܘܒ̈ܕܐ ܗܢܘܢ ܕܐܬܒܒܝܢ ܒܡܫܚܐ. ܡܦܠܠ ܗܕܐ ܠܒܪ ܐܦ ܚܢܢ ܡܬܕܒܪܝܢ ܠܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܗܢܘܢ ܕܒ ܘܢܡܝܢ ܡܕܡ ܒܐܡܬܐ ܕܝܠܟ ܡܪܝܡܬܐ ܢܬܕܒܪܘܢ ܠܕܘܝܘܬܐ ܘܠܡܣܟܢܘܬܐ ܕܝܠܟ. ܘܢܡܪܒܘܢ ܠܟ ܒܥܡ ܠܕܒܫܬܐ ܗܕܐ ܡܠܠܬܐ ܘܕܠܐ ܕܡܟܐ. ܠܡܥܝܪܘܬܐ ܡܢ ܕܗܠܝܢ ܕܚܝܝܢ. ܘܠܠܒܝܒܘܬܐ ܕܝܠܟ ܕܗ̈ܘܐ ܘܕܠܐ ܥܘܡ. ܠܢܝܚܬܐ ܕܝܢ ܕܟܠܗܘܢ ܗܢܘܢ ܕܒܡܗܝܡܢܘܬܐ ܕܫܪ̈ܝܪܐ ܡܫܡܫܘ ܥܒܕܘ. ܐܒܗ̈ܬܐ ܘܐܚ̈ܐ ܕܝܠܟ. ܒܦܠܚܘܬܐ ܘܒܪ̈ܚܡܐ ܘܒܪܚܡܬ ܐܢܫܘܬܐ ܕܚܢܢܐ ܒܪܐ ܕܝܠܟ[3]) ܕܒܥܡܗ ܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ ܥܡ ܪܘܚܐ ܕܝܠܟ ܡܕܝܪ[4]) ܠܒܐ[5]) ܘܡܒܒܒ ܚ̈ܝܐ ܘܫܦܐ ܠܟ ܒܐܘܣܐ ܗܫܐ

ܡܫܡܫ ܕܦܠܦܘܢ ܕܐܒܗ̈ܬܐ ܀

ܒܗܢܐ ܕܝ ܠܗܘܢ ܐܬܕܪܝ ܡܪܝܐ ܘܠܫܦܪܐ ܐܦܝܣܩܘܦܐ ܗܢܘܢ ܕܡܫܡܫܘ ܐܬܬܚܝܒܘ .....[6]) ܗܢܘܢ *ܕܡܢ ܢܒܘܐܒ fol. 17a

1) Added above the line ܘܠܟܠܗܘܢ ܡܕܝ̈ܢܬܐ ܕܝܠܟ.

2) Added above the line ܕܡܕܝ̈ܢܐ. 3) Added above the line ܕܒܐܝ̈ܕܝܗܘܢ; and the next ܕ has been altered to ܘ. 4) Added above the line ܒܟܠ. 5) Added above the line ܘܗܝܟܠܐ.

6) Here there is an erasure of about half a line.

ܢܦܘܪܬܐ ... (1) ܐܢܛܝܟܘܣ (2) ܐܚܪ̈ܢܐ ܕܝܠܝ. ܠܕܒܪ̈ܢܘܗܝ ܠܡܫܪܝܗܝ. ܘܠܡܘܪܘܢ ܕܡܢ ܪ̈ܘܚܐ ܒܝܫܬܐ *ܡܬܕܒܪܝܢ ܘܡܬܗܦܟܝܢ. fol. 16b ܐܬܕܒܪ ܡܢܗ ܠܐܢ̈ܫܘܗ ܘܠܡܦܪ̈ܫܐ ܘܠܫ̈ܠܝܐ ܘܠܟ̈ܐܪܐ ܕܐܢܫܐ. ܘܠܥܠܠܬܐ ܕܥܢܝܘܬܐ. ܒ̈ܢܝܐ ܓܝܪ ܕܟܠ ܒܗ ܡܫܟ̈ܪܝܢ. ܘܐܝܬ ܢܘܗܝ. ܐܝܬ ܕܪܘܫܐ ܕܠܘܬܗܘܢ ܒܚܫܝܪܘܬ ܚܝ̈ܠܐ. ܒܪ ܦܬܟ ܐܝܬ ܐܢܫܐ ܕܠܝܟ ܗܘ. ܦܘܫܬ ܠܟܠ. ܘܡܠܐ ܐܝܬ ܠܟܠ ܕܥܠ ܚܫܝܪܘܬ ܟܝܢܐ.

ܒܗܢܐ ܬܠܐ ܟܠܗ.

ܫܘܒܚܐ ܡܟܪܙ ܥܠܗ. (sic).

ܡܛܠ ܕܐܝܬ ܐܝܬܝܟ ܒܗ ܠܗܘܢܐ ܕܦܘܪܫܢܐ. ܘܚܟܡܬܐ ܡܫܒܚܐ ܘܡܒܪܟܐ ܕܒܗܘܢܬܐ ܕܝܠܝ ܘܕܟܠܗܘܢ ܐܟܠܝܢ ܕܦܬܝܢ ܠܟ ܘܡܫܒܚܝܢ ܒܟ ܡܪܢܐ. ܘܠܟ ܫܘܒܚܐ (3) ܡܫܒܚܝܢ ܘܠܫܡܟ ܒܪܟܐ (4) ܘܠܪܘܚܐ (4) ܩܕܝܫܐ (5) ܗܫܐ ܒܟܠ ܐܡܝܢ.

ܡܫܡܫܢܐ ܕܦܠܓܘܢ ܕܐܒ̈ܗܬܐ

ܒܗܢܐ ܒܝܬ ܠܗܘܢ ܡܛܠ ܗܘܠ ܕܫܘܠܦܢܐ ܕܚܝ̈ܐ ܘܕܡܘܬܐ ܐܝܬ ܠܟ ܡܪܝܐ: ܘܐܠܗܐ ܕܪ̈ܚܡܐ ܘܕܪܚܡܬ ܐܢܫܘܬܐ ܐܝܬܝܟ: ܠܡܬܕܒܪܘ ܐܢܫ[ܐ] ܠܟܠܗܘܢ ܗܪܘܢ ܕܡܢ ܟܠܗ ܥܒܘܕ ܠܟ. ܠܐܒ̈ܗܬܐ ܩܕܝܫܐ. ܠܢ̈ܫܐ ܐܒ̈ܗܬܐ. ܠܒ̈ܢܝܐ. ܠܥ̈ܠܝܡܐ (6). ܘܠܕܝܢܐ ܢܘܚܡ ܪܘܚܐ ܘܕܝܢܐ

1) A word has been erased. 2) Added above the line ܘ ܐܒ̈ܗܐ. 3) Added above the line ܬܘܕܝܬܐ. 4) Added above the line ܕܝܠܟ. 5) Added above the line ܒܟܠ ܓܒܐ ܘܗܫܐ ܠܓܢܝܙܐ ܘܡܫܒܒܕ ܫ̈ܢܐ ܘܥܡܐ ܠܟ ܒܐܘܣܐ. 6) Added in marg. ܠܡܪ̈ܘܕܐ. ܠܐܘܠܨ̈ܢܐ. ܠܡܪ̈ܥܐ. ܠܡܪ̈ܘܕܝܐ.

ܕܠܘܬ ܦܘܪܩܢܐ. ܐܬܪܒܝ ܡܪܢܐ ܘܠܘܬܟ ܕܦܪܩܟ ܡܘܪ̈ܒܢܐ ܠܡܪܒܝܢܐ ܕܠܟ ܡܕܝܢܐ. ܘܠܘܬܟ ܕܢܠܦܝܘܗܝ ܟܠܢܫ ܡܪܒܘ. ܘܠܘܬܟ ܕܝܗܒ ܘܠܐ ܐܬܡܨܝܘ [1]) ܠܡܦܪܥܘ. ܘܠܘܬܟ ܕܟܠܢܫ ܒܬܪܒܝܬܗ ܐܝܬ ܠܗ [2]).

ܘܬܠܐ ܠܗܘ

ܡܫܡܫܢܐ ܡܢܘܢܐ ܕܬ̈ܪܝܢ

ܠܟܠܗܘܢ ܐܬܪܒܝ ܡܪܢܐ. ܠܗܠܝܢ ܕܐܬܪ̈ܒܝܢ ܘܠܗܘܢ ܕܠܐ ܐܬܪ̈ܒܝܢ ܐܝܟ ܗܘܠܐܐ ܕܡܫܝܚܘܬܐ ܕܝܠܟ. ܦܪܘܫ ܐܢܘܢ ܐܪ̈ܘܢܐ ܕܦܘܪ̈ܩܢܐ ܕܝܠܟ. ܒܪ ܡܩܒܠ ܐܢܬ ܕܒܢ̈ܝܐ ܕܠܗܘܢ ܒܠ ܦܬܐ ܕܡܫܝܚܐ ܕܝܠܟ. ܘܡܫܘܐ ܐܢܬ ܠܗܘܢ ܗܒܪܘܬܐ [3]) ܘܗܘܒܐ ܕܡܢܟ. ܒܪܡ ܐܢܘܢ ܒܫܝܢܟ ܘܒܫܘܗܢܐ ܕܝܠܟ ܐܝܟ ܐܢܘܢ. ܡܛܠ ܕܡܪ̈ܚܡܢܐ ܐܝܬܝܟ ܘܡܟܐ ܒܪ̈ܚܡܐ. ܘܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ [4]) ܗܫܐ

ܒܡܐ ܐܡܝܢ

ܒܗܢܐ ܒܪ ܠܗܝܢ. ܐܬܪܒܝ ܡܪܢܐ ܘܠܫܒܪ̈ܝ، ܕܢܠܬܐ ܡܠܟ̈ܐ ܕܠܟ ܘܡ̈ܠܒܬܐ. ܐܝܟ ܕܢܐ ܘܗܒܪܐ ܘܩܘܩ ܠܡܕܪܢܐ ܕܠܗܘܢ. ܘܫܒܒ ܠܗܘܢ ܒܠ ܒܠܡܒܒܐ ܡܦܪܒܢܐ. ܐܝܒܢܐ ܕܝܠܟ ܫܢܐ ܢܫܝܐ ܘܛ̈ܠܝܐ ܕܐܝܢܐ ܒܠܒܗ ܫܦܝܪܘܬ ܕܝܠܬܐ ܘܒܝܢܘܬܐ. ܐܬܪܒܝ ܡܪܢܐ ܘܠܗܠܝܢ ܕܒܐܝܘܪ̈ܐ ܒܝܢܬ

1) Added above the line ܚܝܠܐ.

2) Added in marg. ܘܐܝܠܝܢ ܕܗܫܐ ܡܫܬܡܥܝܢ.

3) Added above the line ܠܒܬܐ.

4) Added in marg. ܘܠܚܝܠܘܬܐ ܒܪܐ ܕܝܠܟ. ܘܠܪܘܚܐ ܕܝܠܟ ܡܕܝܫ ܒܟܠ. ܠܒܢܐ ܘܗܝܠܐ ܘܡܒܒܕ ܚܝܐ ܘܫܘܐ ܠܟ ܒܐܘܗܐ.

ܘܗܟܢܐ ܕܪ̈ܚܡܝܢ ܐܬܕܒܪܘ. ܐܢ ܓܝܪ ܠܐ ܢܫܡܫܘܬܐ ܢܛܪ ܐܢܬ ܡܪܝܐ. ܡܪܝܐ ܡܢܗ *ܡܠܟܐ ܠܡܣܝܒܪܘ ܡܣܝܒܪܝܢ. fol. 16a ⸢ܘܡܛܠ ܕܗܘ ܠܘܬܟ ܐܝܬܝܗܘܬܗ، ܣܘܟܝܐ ܘܡܥܕܪܢܝ ܘܡܕܒܪܢܝ¹). ܘܐܢܐ ܕܗܟܝܬ ܣܦܝܩܬܐ ܝܬܝܪ ܬܬܬܝܪ ܦܪܘܫܘܬܐ ܕܝܠܟ.

ܡܫܡܫܢܐ ܡܘܒܠܐ ܒ ⁘

ܒܗܢܐ ܐܬܐ ܠܘܬܗ. ܦܓܥ ܠܝ ܡܫܡܫܢܐ²) ܕܡܢ ܠܘܬܗ ܫܡܘܥܐ ܘܪܓܠܐ ܘܐܘܟܠܝܢܐ. ܘܡܢ ܒܠܥܘܗ̇ ܡܗܝܡܢܘܬܐ ܕܡܟܝܟܘܬ ܘܡܢܐ ܕܒܝܫܬܐ. ܘܡܢ ܒܠܥܘܗ̇ ܫܐܦܐ ܘܡܫܡܫܢܐ ܕܡ̈ܐܢܐ. ܘܡܢ ܟܠ ܡܫܘܬܐ ܡܫܕܪܬ ܡܢܝܢ. ܐܝܢܐ ܕܡܛܠ ܦܝ̈ܫܗܝܢ ܡܬܬܬܝܐ ܟܠܝܢ. ܘܡܛܠ [ܠܝ] ܒܡܫܡܫܢܘܬܐ ܬܪܝܢܬ ܫܡܫܢܐ. ܘܒܝܬܦܘܪܬܐ ܕܦܘܪ̈ܩܢܐ ܕܝܠܝ ܦܪ̈ܝܫܐ. ܠܝ ܒܢܬ ܘܠܟܠܗܘܢ ܐܝܠܝܢ ܕܐܫܬܘܕܝܘ ܠܡܟܘܣ ܡܪܡܝܢ ܘܡܣܟܢܝܢ ܠܬܫܡܫܬܐ ܒܬܪ̈ܬܐ ܕܡܪܝܢ. ܡܛܠ ܕܐܠܗܐ ܕܝܗܒܐ ܒܪ̈ܫܡܫܐ ܐܬܝܢ. ܘܠܝܢ ܫܡܫܢܐ³) ܡܥܡܕܝܢ ܘܠܡܫܝܢܐ ܒܪܐ⁴) ܘܠܘܪܫܢܐ⁴) ܘܡܢܝܢܐ⁵) ܗܫܐ.

ܒܢܐ ܐܡܝܢ.

ܒܗܢܐ ܒܗ ܝܘܡܝܢ. ܬܘܒ ܠܡܬܕܒܪܘ ܐܫܘܐ ܠܗܠܝܢ ܕܒܡܝܢ ܡܢܡܝܢ. ܘܡܢ ܢܝ̈ܠܢܝܢ. ܐܒܗ̈ܬܐ ܘܐܚ̈ܐ ܕܝܠܝ. ܘܠܟ̇ܠܗܘܢ ܕܦܢܝܢ⁶). ܐܬܕܒܪ ܡܪܝܐ ܘܠܟ̇ܠܗܘܢ ܕܦܢܘ ܠܝ ܕܢܬܕܒܪ ܐܢܘܢ ܒܢ̈ܝܠܘܬܐ ܕܝܠܝ ܕܠܘܬܟ. ܘܠܟܠ ܚܕ ܥܡ ܫ̈ܐܠܬܐ ܗ̇ܠܝܢ

1) These words are added above the line, but apparently in the original hand. 2) Added above the line ܐܠܗܐ. 3) Added above the line ܬܘܕܝܬܐ. 4) Added above the line ܕܝܠܟ. 5) Added above the line ܒܟܠ ܦܢܝܐ ܘܗܠܝܢܐ ܘܡܒܒܒܕ ܫܢ̈ܝܐ ܘܫܘܐ ܠܟ ܒܐܘܗܝܐ. 6) Added above the line ܡܢܝܢ.

THE INTERCESSION

From Brit. Mus. MS Add. 17128.

ܒܗܢܐ ܟܕ ܥܡܗܝܢ ܡܩܪܒܝܢ ܠܟ ܠܗ̇ ܟܕ ܠܗ̇ ܠܕܒܝܫܘܬܐ fol. 15b ܗܕܐ ܡܠܠܬܐ ܘܕܠܐ ܕܡܟܐ. ܣܠܩ ܕܘܒܪ̈ܬܐ ܕܝܠܟ ܡܕܝ̈ܢܬܐ. ܗܠܝܢ ܕܝܘܪܬ ܒܡܬܓܠܝܢܘܬܐ ܕܡܫܝܚܐ ܕܝܠܟ. ܘܡܕܝܢܬ ܣܠܩ ܥܡܗܘܢ ܐܡܟܐ ܡܕܝܢܬܐ ܕܟܠܗܘܢ ܚ̈ܪܬܐ. ܘܣܠܩ ܒܪܬܐ ܕܝܠܟ ܡܕܝܢܬܐ ܗܘ̇ ܕܟܠܗ̇ ܬܒܝܠ. ܡܘܗ̈ܒܬܐ ܒܝܬܝܪ̈ܬܐ ܕܦܘܪܩܢܐ ܕܝܠܟ ܘܡܕܒܪܢܐ ܫܒܩ ([1] ܠܗ̇ ܡܪܝܐ. ܐܬܗܕܪܬ ܡܪܝܐ ܘܠܩܕ̈ܝܫܐ ܐܦܝܣ̈ܩܘܦܐ ܕܝܠܟ ܗ̇ܢܘܢ ܕܡܦ̈ܣܝܢ ܠܗ̇ ܬܪܝܨܐܝܬ ܡܠܬܐ ܕܫܪܪܐ. ܬܬܝܐܪܬ ([2] ܠܐܡܗ̈ܘܬܐ ([3] ܒܐܦܪ̈ܟܝܐ ܕܝܠܢ: ⌜ܦܠܢ ܘܦܠܢ⌝([4]. ܘܠܩܫܝܫܐ ܐܦܝܣܩܘܦܐ ܕܝܠܢ ܦܠܢ. ܣܒܘܬܐ ܡܝܩܪܬܐ ܥܕܪ ܠܗܘܢ. ܛܠܝ̈ܐ ܘܝܢܩܐ ܛܪ ܐܢܘܢ. ܟܕ ܢܚܡ ܠܟܡܐ ܕܝܠܟ ܒܟܠܗ̇ ⌜ܥܕܬܐ⌝([4] ܘܕܪܚܡܘܬܐ ∴ ܐܬܗܕܪܬ ܡܪܝܐ ܘܠܟܢܘܫܬܐ ܡܗܝܡܢܬܐ ܕܗܪܟܐ ܘܕܒܟܠܕܘܟ. ܘܠܡܫܡܫܢܘܬܐ ܕܡܫܡܫܢܐ. ܘܠܩܪ̈ܘܝܐ ܕܟܠܗ̇ ܬܫܡܫܬܐ. ܘܠܟܠܗ ܬܓܡܐ ܕܒܬܘܠܬܐ. ܐܬܗܕܪܬ ܡܪܝܐ ܘܠܡܣܟܢܘܬܐ ܕܝܠܝ ܘܗ̇ ܕܟܕ ܠܐ ܥܒܐ ܐܝܢܐ ܠܡܦܪܥܐ ܐܫܘܝܬ. ܢܦ̈ܫܐ ܕܦܓܘܬܝ ܘܠܐ ܚܘ̈ܒܬܐ ܕܝܠܝ ܠܐ ܬܬܕܟܪ ܠܝ ܡܪܝܐ. ܐܠܐ ܐܝܟ

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1) Rewritten over an erasure: possibly the original word was ܗܒ, as in A. 2) Added above the line ܕܝܢ. 3) Added above the line ܡܕ̈ܝܢܐ. 4) Rewritten over an erasure.

ܐܢܒܝܐ ܕܐܡܒܝܢܐܝܬ ...(¹ ܢܒܣܝܢ ...(¹ ܕܐܢܐܝܬ(² ...(¹
ܐܬܝܢ ܐܠܗܐ ܥܪܝܪܐ ܒܡ(² ܐܒܐ ܠܗܕܝܢ(³ ...ܘܪܘܚܢ(⁴
ܩܕܝܫܐ. ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ(⁵.

ܫܠܡ ܩܘܪܒܐ ܕܫܠܝܚܐ ܘܣܗܕܐ ܡܪܝ ܝܥܩܘܒ ܐܚܘܗܝ
ܕܡܪܢ ܀ ܀ ܀ ܀

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1) Erasure of a word. 2) The word has been rewritten.

3) The final ܢ is written over an erasure. 4) Initial ܘ and final ܢ rewritten. 5) The colophon which follows occupies the last line of fol. 18*a*. In the lower margin the following is written, and indicated to be read here:

ܒܪܢ ܡܪܝܐ ܠܟܠܢ. ܘܢܦܪ ܠܟܠܢ. ܘܐܘܪܚܐ ܕܚܪܢܐ ܚܘܒܐ ܠܟܠܢ.
ܘܪܚܡܝܢ ܢܬܩܒܠܘܢ ܥܠ ܟܠܢ ܘܟܠ ܡܗܝܡܢܐ ܕܗܘܬ ܠܗ
ܥܘܬܩܬܐ ܒܐܘܪܦܘܪܐ ܕܐܬܩܪܒܬ ܥܠ ܡܕܒܚܐ ܗܢܐ
ܩܕܝܫܐ. ܚܘܣܐ ܚܘܒܝܗܘܢ ܘܢܫܒܘܩ (sic) ܒܟܢ̈ܝܗܘܢ.
ܘܠܦܪ̈ܘܫܝܐ ܕܡܠܟܘܬܗ ܢܣܒܐ (sic) ܐܝܟ ܒܡ ܢܣܝܐ ܘܕܘܪܫܐ
ܦܟܐ ܠܟܢܝܫܗܘܢ. ܘܡܘܬܪܐ ܒܪܝܟܐ ܘܢܘܦܪܐ ܠܢܦ̈ܫܗܘܢ.
ܒܢܝ ܟܢ̈ܘܬܐ ܕܠܝܬ ܐܠܗܐ ܘܕܟܠܗܘܢ ܩܕ̈ܝܫܐ ܗܢܐ.

ܒܥܐ ܡܥܕܪܢܝ ܠܟ.

ܒܥܘܬܐ ܡܥܕܪܢܝ ܠܟ ܡܪܝܐ ܐܠܗܐ ܘܬܪܬ ܡܥܕܪܢܝ. ܡܛܠ ܪܚܡܬ ܐܢܫܘܬܐ ܕܝܠܟ ܪܒܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ. ܗܘ ܕܐܫܘܝܬ ܠܢ ܠܡܫܬܘܬܦܘ ܠܬܘܪܐ ܕܝܠܟ ܫܡܝܢܝܐ. ܠܐ ܬܚܒ ܠܢ ܡܛܠ ܢܣܝܒܘܬܐ ܕܐ̈ܪܙܐ ܕܝܠܟ ܠܐ ܬ̈ܛܘܫܐ. ܐܠܐ ܢܛܪ ܠܢ ܛܒܥܐ ܒܩܕܝܫܘܬܐ ܘܒܕܟܝܘܬܐ. ܐܝܟܢܐ ܕܒܗ . . . (1) ܒܡܫܘ̈ܬܦܐ ܕܪܘܚܐ ܕܝܠܟ (2) ܢܣܒ ܡܢܬܐ ܘܦܣܐ (3) ܥܡ ܟܠܗܘܢ ܩ̈ܕܝܫܐ ܕܝܠܟ. ܗ̇ܘܢ ܕܡܢ ܟܠܢ ܫܦܪܘ ܠܟ. ܒܛܝܒܘܬܐ ܘܒܪ̈ܚܡܐ ܘܒܪܚܡܬ ܐܢܫܘܬܐ ܕܝܚܝܕܝܐ ܒܪܐ ܕܝܠܟ (4) ܕܥܡܗ ܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ. ܥܡ ܪܘܚܐ ܕܝܠܟ ܘܩܕܝܫ ܟܒܠ [ܘ]ܛܒܐ (5) ܘܡܥܒܕܢ ܚ̈ܝܐ ܘܗ̇ܫܐ ܠܟ ܒܐܘ̈ܣܐ ܗܫܐ

ܒܥܐ ܐܡܝܢ.

ܒܥܘܬܐ ܫܠܡܐ ܠܟܠܟܘܢ.

ܒܥܐ ܘܥܡ ܪܘܚܐ ܕܝܠܟ.

ܡܫܡܫܢܐ ܩܘܡ ܡܪܝܐ ܪ̈ܚܡ ܢܪ̇ܚܡ.

ܒܥܐ ܩܕܡܝܟ ܡܪܝܐ ܐܠܗܢ.

ܒܥܘܬܐ ܐܠܗܐ ܗܘ ܕܒܪܐ: (6) ܬܫܒܘܚܬܐ: ܗܘ ܕܐܪܝܡ ܫܡܝܐ ܘܦܫܛ ܡܛܠ ܦܘܪܩܢܐ ܕܓܢܣܐ ܕܒܢ̈ܝܢܫܐ. ܐܬܦܩܡ ܟܠܢ ܒܪ̈ܚܡܝܟ ܘܒܚܢܢܟ. ܘܬܪ̇ܝܟ ܠܟܡܢ ܘܢܛܪ ܠܥܕܬܟ.

1) A couple of words erased. 2) Added above the line ܘܩܕܝܫܐ ܠܡܗܘܐ ܫܘܝܢ (the last two words are doubtless those erased just before). 3) Added above the line ܘܝܪܬܘܬܐ. 4) Added above the line ܕܒܐܝ̈ܕܘܗܝ ܘ; and the following ܕ is partly erased. 5) The ܘ has been erased. 6) Added above the line ܗ̇ܘ.

[*The rest from B.M. MS Add. 17128*]

ܡܒܪܟܐ ܘܡܫܒܚܐ ܐܝܬܝܟ (1 ܥܡ ܪܘܚܐ ܕܝܠܟ ܘܩܕܝܫ fol. 18*a*
ܒܟܠ (2 ܘܫܘܐ ܠܟ ܒܐܘܣܝܐ ܗܫܐ.
ܥܡܐ ܐܡܝܢ.
ܟܗܢܐ ܫܠܡܐ ܠܟܠܟܘܢ.
ܥܡܐ ܘܥܡ ܪܘܚܐ ܕܝܠܟ.
ܟܗܢܐ ܬܗܘܐ ܛܝܒܘܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ (3 ܘܫܘܝܬ
ܒܐܘܣܝܐ ܥܡ ܟܠܟܘܢ.
ܥܡܐ ܘܥܡ ܪܘܚܐ ܕܝܠܟ.
ܡܫܡܫܢܐ ܦܪܘܣܡ.
ܟܗܢܐ ܩܘܕܫܐ ܠܩܕܝܫܐ.
ܥܡܐ ܚܕ ܐܒܐ ܩܕܝܫܐ ܘܚܕ ܒܪܐ.
ܡܫܡܫܢܐ ܒܪܟܡܪܝ.
ܟܗܢܐ ܢܗܘܐ ܫܡܗ ܕܡܪܝܐ ܡܒܪܟ ܘܡܫܒܚ ܒܫܡܝܐ
ܘܒܐܪܥܐ ܠܥܠܡܝܢ ܐܡܝܢ.
ܨܠܘܬܐ ܡܐ ܕܢܣܒܘܢ ܐܪ̈ܙܐ (4 ܐܫܘܐ ܠܢ ܕܢܩܒܠ
ܦܓܪܟ ܘܫܬܝܬܐ ܠܕܡܟ ܘܢܗܘܐ ܝܪ̈ܬܐ ܕܡܠܟܘܬܟ. ܒܪ
ܐܠܗܐ ܕܐܬܐ ܡܛܠ ܦܘܪܩܢ ܠܥܠܡܝܢ ܐܡܝܢ.
ܘܒܬܪ ܢܣܝܒܘܬܐ ܡܥܒܪ ܡܫܡܫܢܐ ܡܢ ܒܬܪ ܕܢܣܒܘܢ ܘܫܪܝܐ.

1) Added above the line ܒܫܡܝܐ ܘܒܐܪܥܐ.

2) Added above the line ܠܐܒܐ ܘܠܒܪܐ ܘܡܫܒܚ ܚ̈ܕܐ.

3) Added above the line ܘܠܐ ܒܪܝܬܐ ܘܡܬܡܬܝܢܘܬܐ.

4) Marg. adds ܟܗܢܐ ܐܡܝܢ ܥܡܐ ܡܛܠ ܗܢ ܕܫܪܝܐ ܐܠܗܐ
ܫܡܗ ܘܫܠܡܗ ܒܐܪ̈ܥܐ ܦܫܝܛܬܐ ܕܫܠܡܐ.

ܒܡܐ ܐܒܘܢ ܕܒܫܡܝܐ.

ܒܡܢܐ ܐܘ (1 ܡܪܝܐ ܐܠܗܐ ܠܐ (2 ܬܐܟܠ ܠܝ ܠܢܦܫܝܐ ܗܘ ܕܠܐ ܡ[ܦܪܫ] (3 ܠܡܫܡܫܘ. ܐܠܐ ܐ̇ܒܕ ܒܝ ܢܦܫܝܐ ܐܦ ܡܦܩܢܝܐ. ܐܝܟܢܐ ܕܢܬܡܠܟ ܠܡܫܡܫܘ. ܘܦܩܕ ܠܝ ܡܢ ܒܢܝܐ ܒܡܫܝܚܐ ܝܫܘܥ ܡܪܢ ܕܠܝ. ܕܒܐܪ̈ܥܗܘܢ، ܘܒܫܡܗ ܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܥܡ ܪܘܚܐ ܕܠܟ ܘܕܝܢ ܒܟܠ. ܘܩܪܒܐ ܘܫܠܝܐ ܘܡܒܥܐ ܫܢܐ ܘܫܘܐ ܠܟ ܒܐܘܦܝܐ ܗܢܐ.

ܒܡܐ ܐܡܝܢ

ܒܡܢܐ ܫܠܡܐ ܠܟܠܟܘܢ

ܒܡܐ ܘܠܪܘܚܐ ܕܠܟ

ܡܫܡܫܢܐ ܠܡܪܝܐ ܪ̈ܫܝܢ ܢܪܟܢ

ܒܡܐ ܘܡܒܪܟܝܢ ܡܪܝܐ ܐܠܗܐ.

ܒܡܢܐ ܠܟ ܐܘܒܘ ܐ̇ܒܕܐ ܕܠܟ ܪ̈ܚܡܝܟ. ܒܪ ܡܫܡܫ ܠܪ̈ܚܡܝܐ ܒܬܘܪ̈ܬܐ ܕܡܢܟ. ܫܒܪ ܡܪܝܐ. ܘܩ̇ܕܫ ܠܡܫ̈ܬܐ ܘܠܪ̈ܘܚܬܐ ܕܠܟ. ܐܝܟܢܐ ܕܕܫܝܢ (*sic*) ܢܗܘܐ ܠܡܫܡܫܬܘܒ (4 ܠܦܓܪܐ ܘܕܡܐ ܕܡܫܝܚܐ ܦܪܘܩܢ. ܒܩܢܘܡܬܐ ܘܒܪ̈ܫܡܐ ܘܒܪܫܡܬ ܐܝܫܘܬܐ ܕܠܗ ܕܡܫܝܚܐ ܝܫܘܥ ܡܪܢ ܕܠܟ ܕܒܫܡܗ (5 *deficit* A²

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1) Over ܐܘ is written ܐܡ. 2) This word is indistinct.

3) Bār Kēphā (fol. 175*a*) has ܡܦܪܫܝܢ ܣܠܩܐ; but there is not room for the second word here in the MS.

4) MS ܠܡܫܡܫܬܘܒ: a contraction at the end of the line.

5) Here ends A² fol. 9*b*. The letter *alaf*, written at the bottom of the page, shews that we have here the last leaf of the first quire of the MS from which this fragment is taken.

ܕܝܠܟ ܡܪܘܡ ܟܠ. ܘܡܒܪܟܐ ܥܡ ܝܫܘܥ ܡܫܝܚܐ ܦܪܘܩܐ ܕܝܠܟ ܡܩܕܫܐ.

ܥܡܐ ܐܝܟܢܐ ܕܐܝܬܘܗܝ، ܗܘܐ ܐܝܬܘܗܝ،

ܟܗܢܐ ܫܠܡܐ ܠܟܠܟܘܢ.

ܥܡܐ ܘܠܪܘܚܐ ܕܝܠܟ

ܟܗܢܐ ܘܢܗܘܘܢ ܪ̈ܚܡܐ ܕܐܠܗܐ ܪܒܐ ܘܦܪܘܩܐ ܕܝܠܢ ܝܫܘܥ ܡܫܝܚܐ ܥܡ ܟܠܟܘܢ

ܥܡܐ ܘܥܡ ܪܘܚܐ ܕܝܠܟ

ܟܗܢܐ ܦܐܝܐ ܘܙܕܩ

ܡܫܡܫܢܐ ܐܡܪ ܡܬܘܠܡ

ܟܗܢܐ ܠܘܬܐ ܕܐܒܘܢ ܕܒܫܡܝܐ. ܐܠܗܐ ܘܐܒܘܗܝ، ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܐܒܐ ܕܪ̈ܚܡܐ ܘܐܠܗܐ ܕܟܠܗ ܒܘܝܐܐ. ܗܘ ܕܝܬܒ ܥܠ ܟܪ̈ܘܒܐ. ܘܡܫܬܒܚ ܡܢ ܣܪ̈ܦܐ. ܡܕܡ ܗܘ ܕܡܫܡܫܝܢ(1) ܐ̈ܠܦ ܐ̈ܠܦܝܢ ܕܪ̈ܒܝ ܡ̈ܠܐܟܐ. ܘܪ̈ܒܘ ܪ̈ܒܘܢ ܕܡ̈ܠܐܟܐ. ܦܠܚܘ̈ܬܐ ܡ̈ܠܠܬܐ ܘܫܒ̈ܚܢ[ܬܐ]. ܗܘ ܕܠܘܩ̈ܒܠܐ ܡܢ ܘܡܩ̈ܕܫܬܐ ܘܫܘܒܚܠ ܦܐܪ̈ܐ ܕܐܬܡܪܒܘ(2 ܠܟ ܠܪܝܫܐ ܒܩܘܕܫܐ. ܐܫܘܝܬ ܕܬܩܕܫ ܘܬܫܡܠܐ. ܒܪܝ ܠܒܘܥܬܐ ܕܡܫܝܚܐ ܒܪܐ ܕܝܠܟ. ܘܒܪܝ ܡܫܝܚܘܬܐ ܕܪܘܚܐ ܕܝܠܟ ܡܩܕܫ ܟܠ. ܡܩܕܫ ܕܝܢ ܡܪܝܐ ܠܢܦ̈ܫܬܐ ܘܦܓ̈ܪܐ ܘܪ̈ܘܚܬܐ ܕܝܠܢ. ܐܝܟܢܐ ܕܟܠܒܐ ܕܢܒܝܐ ܘܒܢܦܫܐ ܒܢܘܗܪܬܐ ܘܒܦܪܘܓܐ* ܠܟܐ ܕܠܐ ܒܗܬܬܐ [ܢܩܪܒ ܠܡܪܝܐ ܠܟ](3 A^2 fol. 9b ܐܠܗܐ ܫܡܝܢܐ ܐܒܐ ܐܚܝܕ [ܟܠ] ܘܢܓܠܐ ܘܢܐܡܪ.

1) *Sic* MS: the order is very unusual.

2) MS ܕܬܡܪܒܘ (*sic*).

3) Supplied from B.M. MS Add. 17128 fol. 17*b*.

ܠܒܝܬܟ ܫܕܪ. ܠܗܪܘܕܣ ܕܬܫܒ̈ܚܢ ܟܠܝܠ. ܠܡܠܟܘܬܗܘܢ ܘܠܬܪ̈ܬܝܗܘܢ ܒܝܫ̈ܬܐ [1]) ܗܘܬ. ܘܠܡܠܟܐ ܕܠܐ ܒܗܬܬܐ ܕܡܕܡ ܒܐܡܬܐ ܕܠܝܟ ܡܠܟܬ ܐܪ̈ܬܝܬܐ ܫܕܪ ܠܝ ܡܛܠ ܕܡܕܝܢܐ ܐܝܬܝܟ ܘܡܬܬܦܝܣ ܒܦ̈ܬܓܡܐ. *ܘܡܫܬܡܠܝܐ ܦ̈ܬܓܡܐ [2]). A fol. 7b ܕܒܡܗܘܢ ܘܚܝܝ ܫܘܒܚܐ ܠܟ ܡܫܝܚܝܢ: ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ: ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ⁘

ܫܠܡܐ: ܐܡܝܢ.

ܡܫܡܫܢܐ ܡܟܝܪ ܕܝܘܠܦܢܗܘܢ ܕܫ̈ܠܝܚܐ ⁘

ܒܫܡܐ ܕܝ ܠܚܡ: ܐܬܒܪܝ ܡܪܝܐ ܠܥ̈ܠܡܐ. ܠܡܫ̈ܡܫܢܐ. ܠܗܘܦܕܝܩܢܐ. ܠܩܪ̈ܘܝܐ. ܠܡܦܫ̈ܩܢܐ. ܠܡܙ̈ܡܪܢܐ. ܠܬܪ̈ܥܐ. ܠܒܢ̈ܝܐ. ܠܟܗ̈ܢܐ ܒܟܠܕܘܟ. ܠܟܠܗܘܢ ܕܐܝܬ ܗܘܘ ܕܒܡܫܝܚܘܬܐ ܕܡܫܡܫܝܢ [3]) ܦܩܕܘ ܫܠܝܚ̈ܐ. ܘܠܗܘܢ ܕܢܛܪܘܢ ܟܠ ܚܕ ܦܩܕܘ: ܐܘ ܒܬܫܒܘܚܬܗ ܐܝܬ ܠܗ.

ܘܬܠܬܐ ܩܠܡ ⁘ ܡܪܝܐ ܡܪܝܐ ܐܠܗܐ ܕܪܘܚܬܐ ܕܟܠ ܒܣܪ: ܠܟܠܗܘܢ ܐܬܒܪܝ. ܠܟܠܗܘܢ ܕܐܬܒܪܝܢ ܘܠܗܘܢ ܕܠܐ ܐܬܒܪܝܢ: ܕܡܢ ܡܫܝܚܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ ܡܢ ܥܠܡܐ ܗܢܐ ܢܦܩܘ. ܐܝܟ ܠܬܫܒܘܚܬܗܘܢ ܘܦܘܪ̈ܩܢܗܘܢ ܘܪܘܚܬܗܘܢ: ܕܝ ܚܦܝܛܐ ܐܢܬ ܠܗܘܢ ܡܢ ܚܘܒܪܐ ܕܠܐ ܫܘܠܡܐ ܗܘ ܕܒܬܪܗ [4]) *deficit* A

incipit A² fol. 9a [ܕ]ܐܦ. [ܒܗܕܐ ܐܒܡܐ ܕܒ]ܫ̈ܠܡܝܢ ܢܬܒܣܝ ܘܢܬܬܠܘܫ ܥܡܐ

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1) After this ܕܥܠܡ has been erased, apparently by the original scribe.

2) MS ܦܬܓܡܐ.

3) Originally written ܕܒܡܫܡܫܝܢܐ: but the ܒ has been erased.

4) End of A fol. 7b. There is a lacuna before A² begins.

ܡܫܝܚܐ. ܕܥܡܗ ܠܟ ܦܐܝܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ
ܥܡ ܪܘܚܐ ܕܝܠܟ ܩܕܝܫ ܟܠ. ܘܛܒܐ ܘܡܚܝܢܢ

*[ܗܫ]ܐ ܘܫܘܐ ܠܟ ܒܡܘܗܒܬܐ: ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ *rursum incipit A fol. 7a (C)*
ܥܠܡܝܢ ܐܡܝܢ.

ܥܡܐ: ܐܡܝܢ

ܡܫܡܫܢܐ ܡܟܪܙ ⌝ܫܠܡܐ ܕܐܟܦ[1]

ܟܗܢܐ ܕܝܢ ܠܗܘܢ ⁘ ܐܬܕܟܪ ܡܪܝܐ ܘܠܡܫܝܚܗ ܕܦܪܩܢ
ܥܒܕܘ ܐܦܘܡܦܐ: ܕܒܫܡܐ ܠܥܡܐ ܡܠܬܐ ܬܪܝܨܬܐ
ܕܡܫܝܚܘܬܐ ܢܒܥܘ. (ܕܢܒܝܐܝܬ ܕܝܢ ܠܐܒܗ̈ܝܢ ܩܕܝܫܐ:
ܐܫܬܦܩܘ. ܘܠܟܘܠܗ)[2] ܘܕܪܫܢܐ ⁘

ܘܬܠܬܐ ܘܠܗ ⁘ † ܠܢܘܗܪܐ ܘܫܘܠܡܐ ܕܒܕܝܬܐ ܕܝܠܟ ܘܡܕܝܢܬܐ: *deficit (C)*
ܕܐܬܬܒܥܘ ܐܓܘܢܐ ܛܒܐ[3] ܕܡܫܝܚܘܬܐ: ܠܢܘܚܡܗܘܢ ܕܠܥܠܡܐ
ܕܝܠܟ ܘܡܕܝܢܬܐ ܛܥܝܢܘ ܘܢܨܚ ܒܢܨܚܢܐ: ܘܫܘܒܚܐ ܘܟܠܝܠܐ
ܕܐܝܣܪܐܝܠ: ܕܒܢܝ̈ܠܘܬܗܘܢ ܘܒܬܫܒܘܚܬܗܘܢ ܥܠܡܐ ܕܝܠܟ

1) C ܘܫܠܡܐ ܕܩܘܕܫܐ.

2) The words in round brackets are written in a smaller hand over an erasure in A. There is only room for two or three words in the original hand. In C the whole of this priest's formula has been much confused by erasures and marginal additions, thus: ܐܬܕܟܪ ܡܪܝܐ (ܕܡܢܝܢ ܒܚܘܒܐ ܗܘ ܪܫ) [marg. ܗܘܢ] [marg. + ܡܫܝܚܝܐ] (ܠܥܡܐ) ܥܒܕܐ [marg. + ܘܐܚܝܢܐ ܘܗܡܝܪܐ] ܐܦܘܡܦܐ: (ܕܡܫܝܚܐ ܒܡܠܬܐ ܕܡܫܝܚܘܬܐ ܬܪܝܨܬܐ ܢܒܥܘ) (ܕܒܥܒܕܬܐ ܕܝܠܟ ܘܡܕܝܢܬܐ ܐܦܪܘ).
The words in round brackets are written into the text over erasures. In place of the words in the last bracket marg. has this alternative: ܥܡ ܗܢܘܢ ܕܐܬܬܕܟܪܘ ܘܗܢܘܢ ܕܫܡܥܘ ܠܗ ܠܡܠܬܐ ܕܫܪܪܐ.

3) The reading of this word is doubtful: there is not room for ܫܦܝܪܐ.

ܟܗܢܐ ܐܡܪ

ܫܡܫܐ ܕܫܠܝܚܐ[1]

ܟܗܢܐ ܟܕ ܠܗܘܢ ܡܛܠ ܕܗܘ ܕܫܘܠܛܢܐ ܕܚ̈ܝܐ ܘܕܡܘܬܐ ܐܝܬ ܠܟ: ܐܫܘܐ ܠܡܬܕܟܪܘ ܘܠܫܡܗܘܢ ܕܗܢ ܒܠܚ ܙܒܢܘ ܠܟ: ܩ̈ܕܝܫܐ: ܐܒܗ̈ܬܐ: ܪ̈ܝܫ ܐܒܗ̈ܬܐ: ܢܒ̈ܝܐ: ܫ̈ܠܝܚܐ: ܘܠܘܩܝܢ ܡܟܪ̈ܙܢܐ ܘܪ̈ܗܛܐ ܘܣܗ̈ܕܐ: ܘܠܡܘܕܝܢܐ ܘܡܫܒܚܢܐ ܐܦܝܣܩܘܦܐ ܪܝܫ ܡܫܡ̈ܫܢܐ ܘܪܝܫ ܩܘܪ̈ܝܐ. ܘܠܡܕ̈ܝܢܬܐ ܘܡܫܒܚܢܘܬܐ ܠܝܪܬ ܐܠܗܐ ܘܡܠܟܘܬܗ ܒܟܠܙܒܢ ܡܩܪܒ ܘܠܟܠܗܘܢ ܡܕ̈ܒܪܢܐ.

ܘܬܠܐ ܩܠܗ ܟܗܢܐ ܗܝܠ ܡܫܝܢ ܡܪܝܐ ܠܟܢܐ ܐܝܟܢܐ ܘܩܪܝ ܪ̈ܘܚܢܐ. ܗܘ ܕܠܐ* ܡܬܡ̈ܛܝܢܘܬܐ ܡܬܡܛ̈ܝܢܘܬܐ ܡܢܟܐ: ܐܠܗܘܬ C fol. 4b
ܠܢ ܠܗܘ ܒܪܢܫܐ ܦܓܪܢܝܐ. ܡܢܝ ܠܢ ܒܗ ܗܘ̇ ܒܪܬܐ. ܗܘܝ ܠܢ ܒܝܕ ܦܓܪܢܘܬܐ ܕܠܟ ܒܦܓܪܐ ܕܒܪ̈ܢܫܐ ܗܠܝܢ ܕܡܬܒܝܢ ܟܗܢܐ. ܡܛܠ ܗܕܐ ܘܚܝܢ ܡܬܚܫܒܝܢ ܠܗܘܢ: ܐܝܟܢܐ ܕܐܦ ܗ̇ܢܘܢ: ܟܕ ܥܘܗܕܝܢ ܘܗܒ ܒܐܡܗܐ ܕܠܟ ܡܪܝܡܘܬܐ. ܢܬܕܟܪܘܢ ⌐ܠܕܘܟܪܢܘܬܐ ܘܠܡܫܒܚܢܘܬܐ ܕܠܟ[2] ܘܢܦܪܩܘܢ ܒܟܡ ܠܒܘܫܬܐ ܗܕܐ ܕܢܘܠܐ (sic) ܘܕܠܐ ܕܡܐ. ܘܠܢܘܗܪܘܬܐ ܟܝܢ ܕܗܠܝܢ ܕܣܝܡܝܢ: ܘܠܠܒܘܒܘܬܐ ܕܠܟ ܕܘ̈ܝܐ ܘܕܠܐ ܥܘܡܝܢ. ܠܚܝܘܬܐ ܕܡܢ ܕܠܗܘܢ ܐܠܗܝ ܕܒܫܡܝܢܘܬܐ ܕܢܘܗܪܐ ܦܪܘܩܘ ܫܒܒܘ[3]. ܒܦܓܢܘܬܐ ܘܒܪ̈ܚܡܐ ܘܒܪܚܡܬ ܐܢܫܘܬܐ ܕܚܝܝܕܐ ܕܠܟ ܒܪܐ[4]: ܡܪܝܐ ܕܡܢ ܕܠܗ ܘܐܠܗܘܢ ܘܦܪܘܩܢ ܫܘܒ.

1) No formula follows this rubric in the MS. 2) This is rewritten, and partly at the side. 3) Marg. + ܐܡ̈ܗܐ ܘܐܪ̈ܝܐ ܕܠܗ. 4) Marg. alters to ܒܪܐ ܕܠܟ.

ܠܡܪܕܝܬܐ ܘܕܝܢܐ ܕܠܟ. ܘܠܗܘܢ ܕܢܠܦܘܢ ܠܡܐܡܪ ܘܪܒܘ: ܘܠܗܘܢ ܕܟܠ ܚܕ ܒܬܪܥܝܬܗ ܐܝܬ ܠܗ: ܘܠܐܝܠܝܢ ܕܗܫܐ ܡܬܘܪ̈ܒܝܢ[1]).

ܘܬܠܐ ܩܠܗ ⁘ ܠܗܠܝܢ ܟܠܗܘܢ ܐܬܕܒܪ ܡܪܝܐ.. ܠܐܝܠܝܢ ܕܐܬܕܒܪܝܢ ܘܠܐܝܠܝܢ ܕܠܐ ܐܬܕܒܪܝܢ. ܐܝܟ ܗܝܡܢܘܬܐ ܕܡܫܝܚܘܬܐ *ܕܝܠܟ. ܦܪܘܩ ܐܢܘܢ ܡܪܝܐ ܕܦܘܪܩܢܟ[2]) ܕܝܠܟ: ܒܪ ܡܩܒܠ ܐܝܬ ܕܒܝܫܘܬܗܘܢ. ܥܠ ܦܬ̈ܓܡܐ ܕܢܒܝܐ ܕܝܠܟ: ܘܡܫܪܝܐ ܐܝܬ ܠܗܘܢ ܠܡܩܒܠ ܦܘܪܥܢܘܬܐ ܘܬܘܟܠܢܐ ܕܡܢܟ: ܚܝܝܢ ܐܢܘܢ ܒܫܠܝܐ. ܘܒܫܘܬܦܘܬܟ[3]) ܐܝܟ ܐܢܘܢ. ܡܛܠ ܕܐܠܗܐ ܡܕܒܪܢܐ[4]) ܘܡܦܪܢܣܢܐ ܕܝܠܟ ܐܢܬ: ⌝ܘܠܟ ܬܫܒܘܚܬܐ (sic) ܡܫܡܫܝܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ: ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ[5])

rursum incipit (C) fol. 4*a*

[*Here a leaf is missing from A*]

ܒܥܐ ܐܚܪܢ C

ܥܢܝܢܐ[6]). ܡܒܪܘ: ܕܡܦܩܢܐ ܕܬܠܬܐ ⁘

ܒܗܢܐ ܕܝܢ ܦܢܝܐ ܡܛܠ ܕܐܝܬ ܐܝܬܝܟ ܒܟ ܠܟܘܠܗܐ ܕܦܘܪܩܢܐ. ܘܚܝܠܐ ܡܫܒܚܐ ܘܡܕܒܪܢܐ ܕܐܘܕܝܬܐ ܕܝܠܗܘܢ ܘܕܐܝܠܝܢ ܕܩܪܝܢ ܠܟ ܘܡܫܒܚܝܢ ܠܟ ܡܪܝܐ. ܘܠܟ ܫܘܒܚܐ ܡܫܡܫܝܢ ܐܒܐ.

1) *Sic*: but we should probably read ܡܬܪ̈ܒܝܢ. 2) C ܕܦܘܪܩܢܐ. 3) C ܘܒܫܘܬܦܘܬܐ ܕܝܠܟ. 4) C ܡܪܚܡܢܐ. 5) C ܘܠܟ ܦܐܐ ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ. ܥܡ ܝܚܝܕܝܐ ܒܪܟ ܘܪܘܚܐ ܕܝܠܟ ܩܕܝܫܐ ܘ[ܛܒܐ] ܘܡܚܝܢܢ ܗܝܐ ܘܗܫܐ.

6) Cod. ܥܢܝܢܝܐ (*sic*).

ܒܫܘܒܚܐ. ܡܫܒ̈ܚܬܐ ܠܟܬܪ̈ܬܐ ܕܪܘܚܐ ܕܝܠܟ ܡܫܝܚܐ. ܗܘ ܒܗ̇ ܡܪܝܐ

[*A leaf is missing here from A*]

ܒܢ̈ܝܐ ܠܒܪ ܕܟܠ ܡܢ ܡܦܩܕ̈ܝܢ. ܘܐܝܬ ܝܗ̇ܒ ܐܝܬ ܬܫܒ̈ܘܚܬܗܘܢ ܒܡܫܝܚܘܬ ܕܒܢܝܐ. *rursum incipit A fol. 6a*

ܡܫܡܫܢܐ: ܡܟܪܙ ܘܠܐ ܕܦܫ̇ ܠܗ (*sic*).

ܟܗܢܐ ܒܗ̇ ܒܥܕܢ: ܘܦܩܕܐ ܠܗ ܡܪܝܐ ܡܢ ܟܠܗ̇ ܥܡܡܐ ܘܪܘܓܐ ܘܐܠܗܝ̈ܢܐ. ܘܡܢ ܟܠܗ̇ ܡܫܝܚܘܬܐ ܘܡܫܡܠܝܘܬܐ ܕܒܢ̈ܝܢܫܐ ܒܝ̈ܫܐ. ܘܡܢ ܟܠܗ̇ ܚܛܗܐ ܘܡܥܡܩܐ ܕܫܐ̈ܕܐ. ܘܡܢ ܟܠ ܡܚܫܘܒܬܐ ܐܢܫܐ ܕܡܫܠܠ ܢܦܫ̈ܬܢ (1 ܡܬܬ̈ܬܐ ܟܠܗܝܢ. ܘܢܛ̇ܪ ܠܗ ܒܗܝܡܢܘܬܐ ܬܪܝܨܬ ܫܘܒܚܐ. ܘܒܫܘܬܦܘܬܐ ܕܦܘܩܕ̈ܝܟ ܩܕܝ̈ܫܐ. ܠܗ ܘܠܟܠܗܘܢ ܗܠܝܢ ܕܐܫܬܘܝܘ ܠܡܦܩ ܦܓܪܟ: ܘܡܫܬܡܫܝܢ ܠܬܫܡܫܬܐ ܟܗܢܝ̈ܬܐ ܕܡܫܝܚܟ. ܡܛܠ ܕܡܪܚܡܢܐ ܐܝܬܝܟ ܘܐܠܗܐ ⌈ܚܢܢܐ (2 ܘܪܒܐ ܒܪ̈ܚܡܝܟ. ܘܠܟ ܫܘܒܚܐ ܡܫܬܒܚܝܢ: ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ: ܘܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܡܫܡܫܢܐ: ܡܟܪܙ:

ܟܗܢܐ ܒܗ̇ ܠܗܝܢ ܬܘܒ ܠܡܬܕܟܪܘ ܐܝܟܢܐ. ܠܢܦܫܢ ܕܡܢܚܡܝܢ ܘܡܫܠܡܝܢ *ܒܗܢ ܘܠܢܦܫܢ ܕܦܓܪܝܢ: ܐܬܕܟܪ ܡܪܝܐ. *A fol. 6b* ܘܠܐܝܠܝܢ ܕܦܩܕ (*sic*) ܠܗ ܕܢܬܕܟܪ ܐܢܘܢ ܒܨܠܘ̈ܬܐ ܕܠܘܬܟ. [ܬܘܒ] (3 ܐܬܕܟܪ ܡܪܝܐ. ܘܠܐܝܠܝܢ ܕܡܩܪܒܝܢ ܗܠܝܢ ܩܘܪܒ

1) Above is added in a later hand ܡܢܟ. 2) From marg.; but in the original hand. 3) Conjectural: there is room for the word.

ܘܩܐܡ ܘܬܠܐ ܠܗ܆ ܐܝܟܢܐ ܕܒܝܕ ܬܠܬ ܢܒܝ̈ܐ ܠܠܫܡܝܐ ܡܢ ܗܢܐ܆ ⌜ܦܬܘܪܐ ܕܡܫܝܚܐ ܐܡܝܢ[1]). ܦܬܘܪܐ ܡܒܕܪ ܫ̈ܢܐ. ܦܬܘܪܐ ܦܘܪܩܢܐ ܕܢ̈ܦܫܬܐ ܕܝܠܢ ܘܕܦ̈ܬܘܪܝܢ. ܦܬܘܪܐ ܕܝܠܗ ܕܡܪܝܐ ܐܠܗܐ ܪܒܐ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ܆ ܠܫܘܒܚܐ ܕܫܘܒܚܐ ܘܠܬܘܕܝܬܐ ܕܫܘܠܛܢܗ܆ ܘܠܝܩܪܐ ܕܠܥܠܡ ܠܥܠܡܝܢ ܕܥܠܡܝܢ ܐܡܝܢ܀ ܘܠܡܦܠܓܢܐ ܕܒܟܬܒܐ ܗܢܐ ܕܡܪܐ ܕܡܫܝܚܐ ܐܡܝܢ. ܕܡܪܐ ܡܚܘܣܢܐ ܕܢ̈ܦܫܬܢ ܘܕܦ̈ܬܘܪܝܢ. ܕܡܪܐ ܕܝܠܗ ܕܡܪܢ ܘܐܠܗܢ ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ ...[2]) ܠܫܘܒܚܐ ܕܫܘܒܚܐ ܘܠܬܘܕܝܬܐ ܕܫܘܠܛܢܗ܆ ܘܠܝܩܪܐ ܕܠܥܠܡ ܠܥܠܡܝܢ ܕܥܠܡܝܢ ܐܡܝܢ܀ ܐܝܟܢܐ ܕܢܫܪܐ ܠܟܠܗܘܢ ܐܝܠܝܢ *ܕܢܦܩܝܢ ܘܡܫܬܘܬܦܝܢ ܠܗ܆ ܠܡܚܝܢܘܬܐ ܕܢ̈ܦܫܬܐ ܘܕܦ̈ܓܪܐ܆ ܠܚܘܣܝܐ ܬܘܣܦܬ ܦܐܪܐ ܕܚ̈ܛܗܐ ܠܦ̈ܢܝܐ܆ ܠܚܘܪܪܐ ܕܒܝܬܐ ܕܝܠܟ ܘܡܕܝܢܬܐ܆ ܗܝ ܕܐܬܐܡܪܬ ܥܠ ܝܘܒܐ ܕܗܝܡܢܘܬܐ ܘܬܘܕܝܬܐ ܕܝܗܒܬ ܠܗ ܠܐ ܢܫܒܘܩܝܗ. ܕܢ ܡܦܩܐ ܐܢܬ ܠܗ ܡܢ ܟܠ ܗܪܣܝܣ. ܘܡܢ ܟܬ̈ܫܐ ܕܥܠܝܢ ܠܐ ܢܬܡܛܝܬܐ ܒܕܡܐ ܠܥܘܠܡܗ ܕܥܠܡܐ. ܘܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ[3]) A fol. 5b

ܒܡܪܐ ܐܡܝܢ.

ܒܗܢܐ ܕܝܢ ܙܒܢܐ܀ ܡܩܪܒܝܢ ܠܢ ܠܟ ܠܗ ܠܕܒܚܐ ܗܢܐ ܕܚܝܐ ܘܕܠܐ ܕܡܐ܆ ܚܠܦ ܒܝܬܐ ܕܝܠܢ ܘܡܕܝܢܬܐ ܕܟܠܗ ܬܒܝܠ. ܘܕܒܐܝܕܝܟ ܚܠܦ ܐܡܘܬܐ ܕܟܠܗܝܢ ܟܢ̈ܘܫܬܐ ܬܪܝܨܬ

1) These words are from the margin, but were written by the original scribe, with a mark in the text to indicate the place where they should have been copied.

2) Some letters erased, probably by the original scribe, who began to copy a wrong word.

3) Cod. ܐܠܥܠܡܝܢ (*sic*).

ܐܝܟܢܐ ܡܬ[ܬ]ܕܒܪ. ܐܘܪܚܬܐ ܕܝܠܗ: ܐܠܦ ܠܢ ܠܡܥܒܕ
[ܨ]ܒܝܢܐ ܕܝܠܟ: ܩܪܒ *[ܠܢ ܠܪ̈ܚܡܝܟ ܡ]ܪܕܘܬܟ[1]). ܘܐܦ A fol. 4b
[ܡܛܠ ܗܠܝܢ ܘܟܠ] ܐܦܝ̈ ܟܢܝ ܗܠܝܢ [ܘܗܫܐ ܒܗ][2]) ܬܬܘܐ
ܥܕܬܐ ܕܝܠܟ [ܡܬ]ܟܫܦܐ ܠܟ: ܘܒܐܝ̈ܕܝܟ [ܘܒ]ܦܘܡܟ
ܠܐܒܘܟ ܒܪ ܐܡܪܐ.

ܒܥܐ ܙܘܥ ܟܠܢ ܐܠܗܐ ܘܕܪܒܐ.

ܒܗܢܐ ܐܦ ܚܢܢ ܒܪ ܡܩܒܠܝܢ [ܛܝ]ܒܘܬܟ ܘܡܘܕܝܢ ܟܠ
ܟܠ[ܗܝܢ] ܘܡܛܠ ܟܠܗܝܢ:

ܒܥܐ ܠܟ ܡܫܒܚܝܢ ܘܕܪܒܐ.

ܒܗܢܐ ܒܬܪ ܠܗܝܢ: ܡܪܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ: ܙܘܥ ܟܠܢ
ܐܠܗܐ ܐܒܐ ܐܚܝܕ ܟܠ: ܘܫܕܪ ܟܠܢ ܘܟܠ ܡܩܪ̈ܒܢܐ ܗܠܝܢ
ܕܩܕܡܝܢ: ܪܘܚܐ ܩܕܝܫܐ ܕܝܠܟ:

ܒܗܢܐ ܐܡܪ ܡܪܝܐ ܙܘܥ ܟܠܢ:

ܘܦܪܩܐ ܢܦܫܗ: ܘܐܡܪ. ܗܘ ܡܪܝܐ ܘܡܥܒܕ ܩܕܝܫܐ: ܗܘ
ܦܪܩܐ ܒܡܫܬܒܐ ܠܟ ܐܠܗܐ ܘܐܒ[ܐ] ܘܠܒܪܐ ܘܡܫܠܡܢܟ
ܐܝܟ ܫܕܪܐ: ܗܘ ܦܪܩܐ ܒܐܘܩܝܐ ܘܦܪܩܐ ܒܡܫܬܡܫܢܘܬ[ܐ]:
ܗܘ [ܕ]ܡܛܠ ܒܥܘܡܩܐ [ܘܒܪ̈ܒܢܐ][3]) ܘܒܫܬܡܫܬܐ* ܕܝܠܟ ܫܕܝܬܐ: A fol. 5a
ܗܘ ܕܢܒܥܬ ܒܡܫܬܘܬܐ ܕܗܘܢܐ ܟܠ ܡܪܝܐ ܕܟܠܢ ܢܦܘܩ ܡܫܝܚܐ
ܒܥܘܪܕܢܝ ܠܢܗܪܐ: ܗܘ ܕܢܒܥܬ ܟܠ ܬܠܡܝܕܐ ܕܝܠܟ ܩܕܝܫܐ:
ܒܕܡܘܬܐ ܕܠܫܢܐ ܕܢܘܪܐ:

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1) Renaudot II p. 427 ‘adiunge nos cum iis qui te diligunt, ad institutionem a te accipiendam’: but in A there is not room for more than the words supplied.

2) Restoration in accordance with Renaudot II 427 ‘propterea enim et eiusmodi rerum causa, nunc poenitens ecclesia tua’.

3) Conjectural: the word is illegible.

ܘܡܘܗܒܐ ܕܬ̈ܢܝܐ: ܗ̇ܘ ܕܒܨܥܬ ܫܠܦܝܢ ⌈ܒܟܘܪ[1]) ܒܪ ܒܪܒܝܠ ܬܘ̈ܦܢܐ ܐܝܬܝܢ ܗܘܘܢ: ܗ̇ܘ ܕܢܒܪܐ ܐܝܟ *ܡܫܠܡܬܗ ܕܒܝܢܝ[2]): ܠܐ ܐܝܟ ܕܡܢ ܒ̈ܥܠܕܒܒܐ ܬܗ̇ܡܢܐ ܡܢܝ: ⌈ܐܦܠܐ ܐܝܟ ܐܝܠܝܢ[3]) ܕܦܩܘܕ ܒܠܫܘܢ ܗܒܪܐ ܬܫܒܘܚ ܠܝ: ܐܠܐ ܐܝܟ ܕܢ̈ܦܫܐ ܦ̈ܓܪܐ ܘܐܒܐ ܡܪܘܚܢܝܐ: ܒܪ ܚܐܪ ܐܢܬ ܒܡܫܒܚܘܬܐ[4]) ܐܬܬܥܝܕ ܠܡܦܪܘܩܝܢ: ܠܐ ܠܒܪ ܗܒܢܐ ܕܫܠܝܬܐ ܕܕܝܢܐ ܡܕܝܢܐ ܠܩ̈ܘܬܐ ܕܝܠܝ[5]) ܐܘ ܡܪܝܐ: ܐܝܟ ⌈ܗ̇ܘ[1]) ܕܡܒܐܒܐ ܘܡ̈ܠܝܐ ܠܝ ܐܬܝܬܐ ܗ̇ܘ: *ܕܢܦܠ ܡܢ ܬܫܒܘܚܬܐ [ܕܝܠܟ]: ܘܢܘ̈ܟܠܬܐ ܡܢ ܚܘܒܝ: [ܘܫܬܠܝܚ] ܡܢ ܦܪܒܘܬܟ[6]): ܘܢܣ̈ܝܐ [ܕܐܬܝܢ] ܡܢ ܡܕܢܚܐ ܘܡܢ ܡܥܪܒܐ: [ܘܠܘܬܟ] ܥܡ ܐܡ̈ܗܬܐ ܡܦܬܟܡܝܢ: [ܚܝܢ][7]) ܕܝܢ ܢܦܫܝܢ ܠܒܪ. ܘܒܪܬ ܩܠܐ ܡܪܕܝܬܐ ܫܡܝܥܝܢ: ⌈ܕܐܡܝܢ[1]) ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܢܒܪ ܐܢܐ ܠܟܘܢ: ܡܢܐ ܐܢܐ ܐܢܬ ܕܡܐܒܒ[8]). ܡܢ ܗܪܐ ܒܡܬܬܐ: ܕܢܒܪ ܠܐܠܗܐ ܘܢܘ̈ܟܠܬܐ ܡܢ † ܐܠܗܐ: ܘܒܠܡܐ ܗܢܐ ܢܐܬܡܗ ܒܐܬܪܐ: ܘܒܗܘ ܕܒܬܪ ܢܘܒ̈ܪܐ: ܕܗܘܒܐ ܥܡ ܒܕܬܐ ܢܡܘܩ. ܘܗܘܕܝܢ ܒܡ ܐܒܠܘܪܓܐ ܢܬܚܒ. ܕܠܐ ܡܒܠ ܗܠܝܢ ܢܦܪ: ܙܪ، ܠܝ ܐܝܟ ܡܪܝܐ.. ܒܪܡ ܒܪ̈ܚܡܐ ܘܠܐ ܒܡܚܘܬܐ: ܬܪܝ ܘܕܡܝܟ ܣ̈ܠܒܬܐ ܕܝܠܝ: [ܡܢ]ܘܬܐ ܠܒܪ

(B) fol. 4b — A fol. 4a — *deficit* (B)

ܘܠܕܝܢ ܘܡܗܕܝܢ ܠܟ ܫܠܡ. ܒܠ ܘܡܦܠܠ ܒܠܡܝܢ. ܒܡܐܐ ܠܟ ܡܫܒܚܝܢ ܘܥܪܒܐ. ܒܗܢܐ ܦܪ̈ܝܬܐ ܕܪܘܚܐ ܘܒܢ̈ܝܐ.

1) B om. 2) B ܕܒܝܢܝܐ ܕܝܠܝ. 3) B ܠܐ ܐܝܟ ܕܠܐܝܠܝܢ.

4) B ܒܡܫܒܚܘܬܐ ܕܝܠܝ. 5) B ܠܩ̈ܘܬܐ ܕܝܠܝ ܡܕܝܢܐ.

6) B ܦܪܒܘܬܐ ܕܝܠܟ. 7) Conjectural: cf. Renaudot II 427 l. 1.

8) B ܕܡܐܒܒ.

ܘܬܠܐ ܠܗܘܢ: (1 ܒܪ ܒܗܕܝܢ ܗܘ ܒܟܠ (2 ܠܐܒܘܬܟ ܘܠܡܫܝܚܘܬܟ (3
ܬܬܠܬܐܝܬ ܩܕܝܫܐ: ܘܠܡܘܗܒܬܟ ܕܠܥܠܡܐ: ܘܠܡܘܗܒܬܐ (4
ܕܒܗܝܢ ܡܫܒܚܐ ܕܐܠܗܘܬܐ ܘܐܒܐ: ܘܠܡܫܬܐܬܝܬܐ (5 ܕܬܪ̈ܬܝܢ
ܡܫܒܚܘܬܐ ܕܝܠܟ (6: ܗܘ ܕܐܝܬܘܗܝ ܐܝܬ ܠܟܪ̈ܝ ܫ̈ܢܐ ܘܡܪ̈ܬܐ
ܗܘ ܕܒܬܕ ܐܝܬ ܕܬܦ[ܪܘܫ.] (7 ܠܟܠ ܐܢܫ ܐܝܟ [ܒܡ̈ܕܐ]* A fol. 3b
ܕܝܠܗ. ܗܘܪ[ܒܢܝܢ ܠܟ ܕܒܝ]ܬܐ ܗܕܐ (8 ܕܫܠܝܬܐ] ܘܕܠܐ
ܕܗܘܐ: ܕܠܐ (9 [ܐܝܟ ܬܘܠܗ]ܐ ܕܠܝܢ ܬܒܕܐ ܠܝ: (10 [ܐܦܠܐ]
ܐܝܟ ܠܐ ܢܥܘܗܘܬܐ (11 [ܕܠܝܢ] ܬܦܪܘܫ ܠܝ: ܐܠܐ ܐܝܟ
[ܢܝܫ]ܬܐ ܘܪܚܡܬ ܐܢܫܘܬܐ [ܕܠ]ܝܢ ܠܐ ܡܬܡܠܠܢܬܐ:
ܚܠܦ [ܢ]ܦܫܐ ܕܠܝܢ ܕܡ̈ܬܒܥܝܢ. ܐ (12 ܡܪܝܐ ܦܘܩܢܐ

1) B ܒܗܕܐ ܒܪ ܦܢܝܬ. 2) B marg. + ܡܪܝܐ. 3) B ܠܐܒܘܬܐ ܕܝܠܟ ܘܠܡܫܝܚܘܬܐ ܕܝܠܟ. 4) B ܘܠܡܘܗܒܬܐ ܕܝܠܟ ܠܥܠܡܝܢ ܘܠܐܒܘܬܟ. 5) B marg. + ܕܝܠܟ. 6) B originally as A; but written over erasure (*sic*) ܕܫܠܝܬܐ ܘܡܫܒܚܢܐ. 7) B [ܗܘ ܕܗܘܐ ܒܬܕܝܪ] ܐܝܬ ܠܟܪܐ [ܠܟܠܗ ܒܡ̈ܕܝܢܬܐ ܐܡܪܬ܆] ܕܒܬܕܝܪ ܐܝܬ ܠܦܘܪܫܢ. The words in brackets are written over erasures. 8) B (over an erasure) ܠܗܕܐ ܕܫܠܝܬܐ. 9) B (over an erasure) ܐܝܟܢܐ ܕܠܐ ܗܘܐ; B marg. + ܐܝܟ. 10) B + ܡܪܝܐ. 11) B ܢܥܘܗܘܬܐ. 12) B ܕܡܬܒܥܝܢܐ ܕܝܠܝ. In B a thin line is drawn between the line that ends here and the next; and in place of what follows, as far as the Epiclesis, the normal form of text has only the following (Brit. Mus. MS. 17128):

ܒܡܐ ܕܐܢܬ ܕܝܠܟ ܘܚܘܬܪܐ ܕܝܠܝ ܡܬܒܥܝܐ ܠܟ.
ܘܒܐܪ̈ܕܝܢ [*above the line* ܘܒܡܕܝܢ] ܠܐܒܘܢ ܒܪ ܐܡܪܝܢ.
ܒܡܐ ܥܒܕ ܚܠܦ ܐܠܗܐ ܐܒܐ ܐܢܫܐ ܟܠ. ܦܢܝܬ ܐܦ ܢܝܚ
(*erasure of a word*) .... ܠܡܫܬܥܝܘܬܢ ܒܪ ܡܬܒܠܝܢ [*above the line* ܡܪܝ,]

ܐܝܬܘܗܝ، ܦ̈ܪܝܫܘܬܐ ܘܕܠܐ ܡܫܘܚ ܘܠܐ ܡܬܦܠܓܢܘܬܐ ܘܫܘܐ، ܠܗ
ܐܠܗܐ *ܐܒܐ[1]: ܐܘܪܝ: ܟܢܝܢ: ܦܪܨ: ܡܘܣܝ: ܝܡܒ.[2] (B) fol. 3b
ܠܬܠܝܬܝܘܬܐ ܕܠܗ ܘܫܘܝܘܬܐ[3] ܕܐ ܐܡܪ: ܦܟܘ ܐܒܘܠܘ ܡܟܝܗ
ܒܠܒܘܢ[4]: ܗܢܐ ܕܠܝ ܐܝܬܘܗܝ، ܦܩܪܐ: ܗܘ ܕܝܠܦܝܢܢ
ܘܝܠܦ ܦܠܓܘܬܐ: ܡܬܘܡܝܐ ܘܡܬܝܗܒ. ܠܫܘܡܠܝܐ ܕܝܘܦܢܐ.
ܘܠܫܘܝܐ ܕܠܒܠܡ ܒܠܗܝܢ ܐܡܝܢ:[5] ܒܡܗܝܢܐ ܗܘ[4] ܡܗܒܘܬ
ܘܒܫܘܐ ܡܢ ܟܠܗ ܕܐܝܬܝܗ[6]. ܡܢܟ ܡܢ ܫܡܪܐ ܘܡܢ ܬܪܬܐ:
ܘܒܪ[7] ܟܝܢܐ: ܘܦܪܨ: ܝܡܒ ܠܡܘ ܠܗܘܢ[8] ܠܬܠܝܬܝܘܬܐ ܕܠܗ
ܘܫܘܝܘܬܐ[9] ܕܐ ܐܡܪ: ܦܟܘ ܐܒܘܬܘ ܡܟܝܗ ܒܠܒܘܢ: [ܗܢ]ܐ* A fol. 3a
ܕܠܝ ܐܝܬܘ[ܗܝ، ܦܩܪܐ] ܕܕܝܘܬܐ ܣܓܝܐܬܐ[10]: ܕ[ܝܠܦܝܢܢ]
ܘܝܠܦ ܦܠܓܘܬܐ: ܡ[ܬܐܡܪ] ܘܡܬܝܗܒ ܠܫܘܡܠܝܐ [ܕܝܘܦܢܐ]
ܘܫܘܝܐ ܕܠܒܠܡ ܒܠܗܝܢ ܐ[ܡܝܢ.]

ܒܡܐܢܐ ܐܡܝܢ.

ܒܡܗܝܢܐ ܗܕܐ ܚܒܪܘ ܠܪܘܒܪܢܐ ܕܠܝ: ܒܠ ܐܡ[ܬܝ] ܠܒܪ
ܕܝܐ[4] ܬܐܒܠܘܢ ܠܠܫܡܐ ܗܢܐ. ܘܠܟܘܫܐ ܗܢܐ ܬܬܪܘܢ*. (B) fol 4a
ܠܡܘܬܐ ܕܠܝ ܡܟܗܕܝܢ[11] ܐܬܝܘܢ ܘܒܡܫܡܫܬ، ܡܟܗܕܝܢ[12]
ܐܬܝܘܢ. ܕܡܠܟܐ ܕܐܬܐ ܐܢܐ:

ܒܡܠܟܐ ܡܬܘܟ ܡܢ[13] ܡܟܗܕܝܢ ܘܪܫܪܒܐ.

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1) B ܘܐܒܐ; after which is written over the line and in a later hand ܒܪ. 2) B ܘܝܡܒ; B marg. + ܠܗܘܢ. 3) B marg. + ܡܪ. 4) Erased in B. 5) B + ܒܡܐܢܐ ܐܡܝܢ. 6) B + ܒܪ (written above by a later hand). 7) B marg. + ܐܘܪܝ. 8) B marg. + ܠܗܘܢ ܒܪ. 9) B marg. + ܡܪܬܝܐ. 10) B + ܗܘ. 11) B ܡܟܗܕܝܢ. 12) Written over an erasure in B. 13) B ܡܢܝ.

ܕܐܠܗ̈ܐ ܘܡܫܡܫܢܐ ܕܟܠܗ ܡܕܝܢܬܐ. ܡܕܝܢ ܕܝܢ ⌐ܒܪܐ ܫܡܝܢܝܐ ܕܠܟ[1] ܡܒܪܐ[2]. *ܕܠܟ† ܘܐܠܗܐ[3] ܡܫܡܫ ܡܫܒܚܢܐ: ⌐ܘܡܕܝܢ ܪܘܚܢܐ[4] ܡܕܝܢܐ ܕܠܟ: ܗܘ ܕܬܟܐ ܟܠ ܘܡܫܡܫܢܘ̈ܬܐ[5] ܕܠܟ ܐܠܗܐ[6]: ܡܕܝܢܐ ܠܒܪ ܐܝܬܝܟ: ܐܚܝܕ ܟܠ: ܡܬܟܐ ܟܠ: ܕܫܠܝܐ: ܦܠܚܐ: ܗܘ ܕܡܫܬܘܕܥ. ܒܗܢܐ: ܘܡܬܝܕܥܬ ܠܘܬ ܠܒܪܝܬܐ ܕܠܟ: ܗܘ ܕܒܒ̣ܪܬ *ܡܢ ܐܪܥܐ ܒܪ ܐܢܫܐ: ⌐ܒܪ ܨܒܝܬ[7] ܠܗ ܒܕܡܘܬܐ ܕܦܪܨܘܦܐ: ܒܕ ܕܝܢ ܥܒܪ ܟܠ ܦܘܩܕܢܟ[8] ܘܢܦܠ: ܠܐ ܐܫܬܡܥܬ. ܠܐ ܢܛܪܬܗ. ܦܠܚܐ.. ܐܠܐ ܐܪܕܝܬܗ. ܐܝܟ ܐܒܐ ܢܛܪ ܕܚܫܒܐ: ⌐ܒܕ[9] ܘܪܕܝܬܗ. ܒܕ ܒܨܘܡܐ. ܬܐܪܕܝܬܗ[10] ܒܕ ܢܦܩܐ: ܠܚܪܬܐ ܕܝܢ ܠܗ ܠܚܫܒܢܐ ܒܪܟ[11] ܥܒܪܬ ܠܥܠܡܐ[12]: ܕܠܐܠܡܐ ܕܠܟ ܬܒܕܬ: ܗܘ ܕܒܪ ܢܦܩܬ ܘܐܬܟܣܪܬ ܡܢ ܦܘܪܢܐ ܡܕܝܢܐ: ܘܡܢ ⌐ܒܬܘܠܬܐ[9] ܡܕܝܢܬܐ ܠܕܬ ܐܠܗܐ[13] ܡܪܝܡ: ܘܐܬܦܫܛܟ ܥܡ ܒܢܝ̈ܢܫܐ. ܒܕ ܒܠܒܟ ܕܟܪ *ܠܘܬ ܦܘܪܩܢܐ ܕܓܢܣܐ ܕܠܟ:

ܘܬܠܐ ܩܠܗ: ܒܕ ܕܝܢ ܒܛܠܬ ܗܘܐ ܕܢܦܠ ܡܘܬܐ ܒ̣ܒܢܝ̈ܢܫܐ ܕܢܠܒܫ ܢ̈ܦܫܐ ܗܘ ܕܠܐ ܚܛܗ: ܒܠܠܐ ܗܘ ܕܒܗ ܡܫܬܠܡ ܗܘܐ ܝܠܕ ܢ̈ܫܐ ܕܒܠܒܐ ܘܦܘܪܩܢܐ: ܒܕ ܢܦ̣ܩ ܠܡܫܚܐ ܟܠ

rursum incipit A fol. 2*a* *vacat* (C)

(B) fol. 3*a*

A fol. 2*b*

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1) C ܘܫܡܝܢܝܐ ܒܪܐ ܕܠܟ. 2) B marg. adds ܘ before ܡܒܪܐ.

3) B marg. + ܘܦܪܘܩܐ. 4) From A marg., but in the original hand. B marg. adds ܕܝܢ after ܡܕܝܢ. 5) B ܘܫܘܡܠܝܐ.

6) B marg. + ܐܒܐ. 7) B ܘܨܒܝܬ. 8) B ܦܘܩܕܢܐ ܕܠܟ.

9) Erased in B. 10) B ܗܝܬܝܗ (*sic*), for ܗܕܝܬܗ.

11) B ܒܪܐ ܕܠܟ. 12) B marg. + ܐܝܟܢܐ.

13) B marg. + ܘܒܬܘܠܬܐ ܒܟܠܙܒܢ ܘܦܘܩܕܢܘܬܐ.

ܒܗܢܐ ⸢ܡܫܪܝܐ ܡܫܘܕܥ (1 ܒܪ ܠܗܘܢ ܫܪܝܪܐܝܬ ⸢ܫܘܐ ܘܪܘܡ
ܘܐܦܐ ܘܡܬܚܫܒܢܐ (2 ܕܠܝܬ ܢܫܒܘܚ. ܠܝܬ ܢܕܢܚ. ܠܝܬ ܢܛܠܘ.
ܠܝܬ ܢܦܠܘܛ. ܠܝܬ ܢܘܪܐ. ܠܒܫܘܪܐ ܕܠܗ ܒܪܝܬܐ
ܡܬܚܙܝܢܝܬܐ ܘܠܐ ܡܬܚܙܝܢܝܬܐ.

ܘܬܘܒ ܩܠܗ ܠܗܘ ܕܡܫܒܚܝܢ ܥܝܪܐ ܫܡܝܐ ܘܒܠܗܘܢ
ܚܝܠܘܬܐ ܕܠܗܘܢ: ܫܡܝܐ ܘܐܪܥܐ ܘܒܠܗ ܠܒܘܪܐ
ܕܒܘܟܒܐ: ܐܪܚܐ ܘܫܡܫܐ ܘܟܠ ܕܒܗܘܢ. ܐܘܪܫܠܡ
ܫܡܝܢܬܐ: ܒܕܬܐ ܕܟܘܟܒܐ ܕܡܬܟܢܫܝܢ ܒܫܡܝܐ: ܡܠܐܟܐ:
ܪܒܘ ܡܠܐܟܐ: ܪܒܢܘܬܐ: ܫܘܠܛܢܐ: ܡܪܘܬܐ:
ܡܪܢܘܬܐ (3: ܚܝܠܘܬܐ ܕܠܟܠ ܡܢ ܟܠܡܐ: ܦܠܝܚܘܬܐ
ܫܡܝܢܬܐ: ܕܟܪܘܒܐ *ܩܠܝܢܝ. ܟܢܝܢܐ. ܘܫܪܘܦܐ ܥܬܝܕܝ, fol. 2b
ܠܟܦܐ. ܗܘܢ ܕܡܬܢܝܢ ܡܢ (4 ܠܟܦܐ: ܡܫܚܝܢ ܠܦܪܘܣܦܐ (5
ܡܬܢܝܢ ܕܝܢ ܠܬܠܠܐ. ܘܡܬܢܝܢ ܦܪܝܢ ܐܚܪܢܐ ܠܘܬ ܐܚܪܢܐ
ܡܫܒܚܘܬܐ (6 ܕܠܐ ܫܠܝܢ ܘܡܫܡܠܠܝܬ ܐܠܗܘܬܐ ܕܠܐ ܫܘܦܐ
ܬܫܒܘܚܬܐ ܕܒܫܘܪܐ ....(7 ܕܪܘܒܬ ܦܐܝܘܬܐ ܒܡܠܐ (8
ܠܢܘܚܐ ܡܫܒܚܝܢ ܘܡܬܒܪܟܝܢ ܘܩܕܡܝܢ ܘܐܡܪܝܢ
ܒܫܡܐ ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ (9

ܒܗܢܐ ܒܪ ܠܗܘܢ ܐܝܟ ܕܡܫܪܪܐ ܩܕܝܫܐ ܐܬܝܢ ܡܠܟܐ

1) C om. 2) C ܫܘܐ ܘܐܦܐ. ܘܐܦܐ ܘܡܬܚܫܒܢܐ; in B the word ܘܪܘܡ is written over an erased word, perhaps ܘܐܦ.
3) C ܡܪܘܬܐ. 4) C ܡܢ. 5) BC marg. + ܕܠܗܘܢ.
6) C ܡܫܒܘܚܬܐ. 7) A word has been erased here in both B and C: from the remains I can only suggest that it was ܕܬܫܒܘܚܬܐ. The last two letters are visible, and the word was a long one.
8) C (seemingly over an erasure) ܕܫܘ. The erased word was perhaps ܒܡܠܐ, which is supplied in the marg. 9) C + ܡܪܝܐ ܘܨܒܐܘܬ.

ܕܝܠܟ܆ ܐܠܐ ܠܐܢܫܐ ܢܗܘܐ ܠܒܣܡܐ ܕܝܠܟ (1) ܕܐܪܐ ܗܘܐ ܕܐܬܓܒܪ ܠܗ ܠܦܘܪܥܢܐ. ܐܠܐ ܠܦܠܓܐ ܕܫܘ̈ܦܪܗ܆ ܘܠܫܘܒܚܐ ܕܡ̈ܫܠܡܘܬܟ (2). ܘܠܡܡܠܠ ܦܪܝܫܘܬܐ ܕܝܠܟ. ܒܦܪܝܫܘܬܐ ܘܒܪ̈ܚܡܐ ܘܒܪܚܡܬܟ ܐܢܫܘܬܐ ⌉ܕܚܛ̈ܝܐ ܕܝܠܟ ܒܪܐ (3)܆ ܕܒܣܡܗ ܠܟ ܦܐܝܐ (4) ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ. ܒܗ ܪܘܚܐ ܕܝܠܟ ܩܕܝܫ ܒܟܠ܆ ܘܦܓܪܐ (5) ܘܡܕܒܪܢ ܫܪ̈ܐ ܘܩܒܠܐ ܠܟ ܒܐܘܣܝܐ܆ ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ.

[A leaf is missing here from A]

ܒܥܐ ܐܚܪܢ. B (C)

ܡܫܡܫܢܐ ܢܩܘܡ ܫܦܝܪ ܘܢܨܠܐ.

ܒܥܐ ܪ̈ܚܡܐ ܫܠܡܐ (6)

ܟܗܢܐ ܚܘܒܐ ܕܐܠܗܐ ܘܐܒܐ. ܘܦܪܝܫܘܬܐ ܕܚܛ̈ܝܐ ܒܪܐ. ܡܪܝܐ ܘܐܠܗܐ (7) ܘܦܪܘܩܢܐ ܕܝܠܗ ܢܩܒܠ ܡܫܡܫܢܐ.

*ܘܬܫܒܘܚܬܐ ܕܪܘܚܐ ܚܝܐ ܘܡܩܕܫܢܐ ܬܗܘܐ ܥܡ ܟܠܟܘܢ. B fol. 2a

ܒܥܐ ܘܥܡ ܪܘܚܟ (8) ܕܝܠܟ.

ܟܗܢܐ ܠܥܠ ܢܗܘܘܢ ܗܘ̈ܢܐ (9) ܘܠܒ̈ܘܬܐ ܕܟܠܢ.

ܒܥܐ ܐܝܬ ܠܗ ܠܘܬ ܡܪܝܐ.

ܟܗܢܐ *ܢܘܕܐ ܠܡܪܝܐ. (C) fol. 3b

ܒܥܐ ܫܘܐ ܘܙܕܩ (10).

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1) B ܠܒܣܡܟ. 2) BC ܕܡ̈ܫܠܡܘܬܐ. 3) B ܕܚܛܝܢܟ. 4) C + ܒܟܠ. 5) B marg. + ܘܣܓܝܕܐ. 6) C ܘܫܠܡܐ ܘܢܨܠܐ. 7) C ܐܠܗܐ. 8) C ܪܘܚܐ. 9) C + ܘܡ̈ܕܥܐ. 10) C + ܡܫܡܫܢܐ ܫܠܡܐ ܥܡܟܘܢ.

*ܡܫܡܫܢܘܬܐ[1]): ܠܡܪܝܐ ܙܕܩ ܢܬܠ. incipit (B) fol. 1*a*

ܒܫܡܐ: ܘܡܫܡܫܝܢ ܡܪܝܐ ܐܠܗܢ.

ܒܗܢܐ: ܗܘ ܕܒܠܚܘܕܘܗܝ ܡܪܝܐ ܡܪܚܡܢܐ: ܠܗܘܢ ܕܐܪܒܥ ܦܢ̈ܝܬܗܘܢ[2]) ܘܒܕܩ ܡܕܒܚܐ ܕܝܠܟ ܘܩܕܝܫܐ. ܫܕܪ ܒܦܘ̈ܪܩܢܟ[3]). ܗܘ ܕܒܡܦܘ̈ܪܩܢܐ ܒܫܪ ܘܐܬܡ̈ܠܟܬܐ ܫܐܪ[4]): ܒܦܪܝܫܘܬܐ ܘܒܪ̈ܘܚܡܐ ܘܒܪܘܚܡܬ ܐܢܫܘܬܐ ܕܚܫܝܫܐ ܒܪܐ ܕܝܠܟ[5]): ܕܒܡܗ ܠܟ ܦܐܐ ܟܠ[6]) ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ ܥܡ ܪܘܚܟ[7]) ܘܩܕܝܫ ܒܟܠ: ܘܦܓܪܐ[8]) ܘܡܟܒܕ ܫ̈ܪܐ ܘܫܘܐ ܠܟ ܒܐܘܣܐ: ܘܗܫܐ[9]) ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

*ܒܫܡܐ: ܐܡܝܢ. (C) fol. 3*a*

ܒܗܢܐ[10]) ܨܠܘܬܐ ܕܒܬܪ ܐܘܢܓܪܘܢ[11]): ܐܠܗܐ ܗܘ ܕܡܠܠ ܪܫܡܬ ܐܝܟܘܬܐ* ܕܝܠܟ ܠܐ ܡܬܡܠܠܢܝܬܐ ܚܙܪܬ ܒܪܐ ܕܝܠܟ A fol. 1*b* ܠܥܠܡܐ: ܐܝܟܢܐ ܕܠܥܪܒܐ ܕܦܓܪܐ ܢܦܫܐ[12]): ܠܐ ܬܫ̇ܦܟ ܐܦ̈ܝܟ ܡܢܢ: ܒܪ ܦܠܚܢ ܥܡ ܕܒܫܡܬܐ *ܗܕܐ ܕܫܠܡܬܐ[13]) (B) fol. 1*b* ܘܦܠܐ ܕܫܡܐ. ܠܘ ܠܚܕ ܟܠ ܕܝܕܥܬܐ[14]) ܬܟܠܝܢ: ܐܠܐ ܟܠ ܪ̈ܚܡܐ ܕܝܠܟ. ܬ̇ܫܒܚܢ[15]) ܗܟܝܠ ܘܡ̇ܫܒܚܝܢ ܠܦܪܘܫܘܬܐ

1) BC ܡܫܡܫܢܘܬܐ ܐܡܪ ܐܠܗܐ ܒܬܪ. 2) In BC this word has been altered by a later hand to ܦ̈ܪܐ ܕܝܠܗܘܢ.

3) B ܕܝܠܟ ܒܦܘ̈ܪܩܢܐ; C ܒܦܘ̈ܪܩܢܐ, with ܕܝܠܟ written over by a later hand. 4) B marg. + ܘܒܪܟ ܐܢܘܢ. 5) C marg. + ܕܒܐܝܕ̈ܘܗܝ. 6) BC omm. ܟܠ. 7) C ܪܘܚܐ ܕܝܠܟ.

8) C marg. + ܘܣܓܕܬܐ. 9) B ܗܫܐ. 10) A marg. + ܦܪܓܠܐ. 11) B ܕܦܪܣܐ; C ܦܪܣܐ ܕܒܬܪ. 12) B marg. + ܠܟ. 13) BC ܫܠܡܬܐ. 14) BC ܕܝܕܥܬܐ ܕܝܠܟ.

15) BC + ܠܟ; but the word has been erased in B.

III.

ܐܓܪܬܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ .. ܐܚܘܗܝ ܕܡܪܢ ..
ܘܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ. C fol. 2b

ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ. ܐܠܗܐ ܕܟܠ ܘܡܪܐ: ܠܢ ܠܚܘܒܢ ܕܠܐ ܫܘܝܢ: ܕܫܘܝܢ ܠܦܘܪܩܢܐ ܗܢܐ ܥܒܕ. ܪܘܚܡ ܐܝܟܢܐ ܐܝܟܢܐ ܕܟܕ ܕܟܝܢ ܗܘܝܢ ܡܢ ܟܠ ܢܟܠܐ ܘܡܢ [ܟܠ][1] ܡܣܒ ܒܐ̈ܦܐ: ܢܫܐܠ ܠܚܕ̈ܕܐ ܒܢܫܝܩܬܐ ܩܕܝܫܬܐ. ܟܕ ܡܚܝܕܝܢ ܒܐܣܪܐ ܕܫܝܢܐ ܘܕܚܘܒܐ. ܒܝܕ[2] ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ[3]. ܕܒܗ ܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܐܘܚܕܢܐ ܥܡ ܪܘܚܐ ܕܝܠܟ ܩܕܝܫܐ ܒܟܠ ܘܛܒܐ ܘܣܓܝܕܐ ܘܡܚܝܢܐ ܘܫܘܐ ܠܟ ܒܐܘܣܝܐ. ܘܗܫܐ

ܥܡܐ

*ܐܡܝܢ. incipit A fol. 1a (C)

ܟܗܢܐ. ܫܠܡܐ ܥܡ ܟܠܟܘܢ[4].

ܥܡܐ: ܘܥܡ[5] ܪܘܚܐ ܕܝܠܟ.

ܡܫܡܫܢܐ: ܢܬܠ ܫܠܡܐ ܘܕܚܕ̈ܕܐ[6].

1) Conjectural: the word is illegible in the MS. 2) Marg. + ܐܠܗܐ ܘܦܪܘܩܢܐ ܕܝܠܢ. 3) Above the line is added ܕܒܐܝ̈ܕܘܗܝ. 4) C ܠܟܠܟܘܢ. 5) C ܥܡ. 6) C ܠܚ̈ܕܕܐ.

ܨܠܘܬܐ ܕܩܘܪܒܐ ܠܘܬ ܐܒܐ ܩ̈ܠܝܢ. ܒܬܪ ܡܢ ܗܕܐ
ܨܠܘܬܐ ܐܚܪܝܬܐ ܕܟܠܗܝܢ ܨܠܘܬܐ ܕܩ̈ܠܝܢ[1] ܠܘܬ ܒܪܐ.
ܕܢܘܕܐ ܒܗ ܒܡܗܝܢܐ ܠܒܪܐ. ܡܛܠ ܕܒܐܝܕܘܗܝ ܗܘܐ ܠܝ
ܩܘܪܒܐ ܠܘܬ ܐܒܐ. ܘܗܘ ܐܝܬܘܗܝ ܐܘܪܚܐ ܕܡܩܒܠܐ ܠܝ.
ܘܬܪܥܐ ܕܢܥܠ ܠܝ ܠܘܬ ܐܒܐ. ܐܝܟ ܡ̈ܠܐ ܕܝܠܗ ܠܐ
ܕܬܠܬܐ ܘܡܫܪܪܬ ܒܟܠ. ܘܐܢ ܐܪܐ ܡܬܒܥܝܢܐ ܨܠܘܬܐ ܫܪܝܪܐ
ܕܗܝ ܒܩܘܪܒܐ ܕܠܐ ܦܠܘܓܐ ܠܘܬ ܐܒܐ. ܕܐܦ ܡܛܠ
ܠܒܝܫܘܬܐ ܕܬܚܘܒܬܐ ܗܘܬ: ܐܦ ܕܒܗܝܢܐ ܠܐ ܙܕܩܐ ܘܠܐ
ܡܙܕܩܐ ܒܚܘܒܐ ܐܠܗܝܐ. ܘܗܘ ܕܢܬܪ̈ܚܡ ܘܢܣܘܚ ܠܘܬ
ܐܒܐ. ܐܝܟ ܥܒܕܐ ܕܒܠܗܝܢ ܨܠܘܬܐ ܕܠܘܬ ܐܒܐ ܩ̈ܠܝܢ
ܒܠܗ ܩܘܪܒܐ. ܡܛܠ ܕܒܗܝܢܐ ܗܘ ܕܡܩܪܒ: ܦܪ̈ܘܩܐ fol. 178a
ܕܡܫܝܚܐ ܐܚܝܕ. ܘܒܕܘܒܬܗ ܡܩܒܠ. ܘܦܐܝܢ ܒܗ ܐܠܗܐ
ܠܒܢܝ̈ܢܫܐ. ܘܙܕܩ ܕܗܘ ܨܠܘܬܐ ܐܚܪܝܬܐ ܕܒܠܗܝܢ ܨܠܘܬܐ
ܠܘܬ ܒܪܐ ܬܘܒ: ܡܛܠ ܕܗܘܐ ܠܝ ܒܠܬܐ ܕܢܬܦܪܒ. ܠܘܬ
ܐܒܐ. ܘܒܐܝܕܘܗܝ ܢܘܕܐ ܠܗ. ܘܢܩܒܠ ܠܒܝܫܘܬܗ ܒܗܕܐ
ܨܠܘܬܐ: ܕܗܘܐ ܠܝ ܒܠܬܐ ܕܗܕܐ ܠܒܝܫܘܬܐ ܪ̈ܒܬܐ. ܘܒܕ
ܐܝܬܝܢ ܗܘܝܢ ܬܫܒܚܬܐ ܘܡܘ̈ܕܝܬܐ ܡܢ ܠܘܬ ܐܒܐ: ܒܗ
ܘܒܐܝܕܘܗܝ، ܡܛܐ ܘܡܬܩܪܒ ܠܝ ܠܘܬܗ. ܕܠܗ ܬܫܒ̈ܚܢ ܘܒܘܪ̈ܟܢ
ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܦܘܫܩܐ ܕܕܐܪܐ ܩܕ ܕܥܒܕ ܠܗܘܢܐ ܡܕ ܡܪܝ،
ܡܐܘܪܐ ܕܗܘ ܡܦܫܩܐ ܒܪ ܒܐܦܐ.

1) Read ܕܩ̇ܠܐ.

ܠܗܘܢ ܕܢܬܪܒܘܢ ܪ̈ܫܝܗܘܢ ܡܕܡ ܡܢܗ. ܡܛܠ ܕܐܦ ܗܕܐ ܠܐܠܗܘܬܐ ܫܠܝܛܝܢ ܡܛܠܐ ܠܗ ܒܗܕܐ ܒܪ ܐܢܫ.

ܐܠܗܐ ܗܘ ܪܒܐ ܘܬܫܒܘܚܬܐ. ܗܘ ܕܐܪܝܡ ܫܡܝܐ ܘܫܬܩ. ܗ̄. ܫܐܠ ܒܡܢܐ ܡܢ ܒܪܐ ܒܗܕܐ ܠܐܠܗܘܬܐ: ܕܢܬܪܥܡ ܥܠܝܗܘܢ. ܘܢܦܩܘܕ ܥܠܝܗܘܢ ܒܡܪܕܘܬܗ. ܘܢܬܦܪܥ ܐܢܘܢ ܡܢ ܚܛ̈ܗܐ ܘܥܘ̈ܠܐ.. ܘܐܦ ܗܕܐ ܐܝܟܢܐ ܢܗܘܐ ܠܡܕܥ. ܕܟܠܗܝܢ ܠܐܠܗܘܬܐ ܕܡܘܕܝܐ ܠܘܬ ܐܒܐ ܩ̈ܠܝܢ. ܘܡܕܒܪܐ ܗܕܐ ܡܢ ܗܝ ܕܒܡܢܐ ܗܘ ܐܝܟܢܐ ܕܡܬܦܪܥ: ܠܦܘܩܕܢܐ ܕܨܒܝܢܗ ܕܡܫܝܚܐ ܐܚܝܕ. ܗܘ ܕܗܘܐ ܡܕܒܪܢܐ ܕܐܠܗܐ ܘܥܒܕ̈ܝܢܐ. ܒܪ ܠܦܠܓܐ ܘܡܕܡ ܕܟܠܗ ܡܫܝܚܗ ܠܗܘܢ. ܐܒܘܢ ܕܦܪܨܘܦܗ ܕܡܫܝܚܐ ܐܚܝܕ. ܘܒܕܠܗܘܢ ܠܘܬ ܐܒܐ ܡܛܠܠ ܒܡܪܢܘܬܐ ܕܪܘܚܐ ܡܕܡܝܐ ܒܪ ܐܢܫܐ. ܘܫܡܥܠܝܢ ܐܠܗܐ ܐܒܐ ܐܚܝܕ ܟܠ. ܘܡܕܪ ܟܠܝܢ ܘܟܠ ܡܘ̈ܪܒܐ ܩ̈ܠܝܢ ܕܦܫܝܢ: ܪܘܚܐ ܕܠܝܟ ܡܕܝܢܐ ܘܡܫܪܒܐ. ܘܐܦ ܠܒܪ ܒܪ ܕܡܘܬܗ ܒܗܢܐ ܠܡܕܒܪܢܘܬܐ ܕܒܒܝܬ ܕܟܠܗ ܕܡܕܝܢܐ. ܦܘܩܕܢܐ ܠܗ ܠܓܠܝܬܐ ܠܘܬ ܦܪܨܘܦܐ ܕܟܠܗ ܕܡܫܝܚܐ ܘܐܡܪ ܒܪ ܡܬܒܪܗܢܝܢ ܗܟܢ ܡܢܐ ܠܡܘܬܟ. ܘܠܩܝܡܬܟ ܗܝ ܕܬܬܐܠܗ ܢܦܫܐ ܕܡܢ ܡܪ̈ܬܐ ܘܥܒܕܝܢܐ. ܐܠܐ ܠܚܝܘܬܐ ܕܗܕܐ ܦܘܪܩܢܘܬܐ: ܐܝܟ ܕܠܥܒܕܐ ܕܟܠܗܝܢ ܬܫܒܘ̈ܚܬܐ. ܠܘܬ ܐܒܐ ܦܘܩܕܟ ܠܗ ܠܡܠܬܗ ܒܪ ܐܢܫܐ ܠܘܬ ܡܫܝܚܐ. ܕܒܐܝ̈ܕܝܟ ܘܡܫܡܫܟ ܠܐܒܘܟ ܒܪ ܐܢܫܐ[1].. ܘܐܦ ܡܗ̈ܝܡܢܐ ܒܥܒܕܝܟ ܠܘܬ ܐܒܐ ܚܝܝܢ ܒܪ ܐܢܫ̈ܝܢ. ܘܫܡܥܠܝܢ ܐܠܗܐ ܐܒܐ ܐܚܝܕ ܟܠ. ܫܪܝܢ ܐܬܥܒܕܬ ܡܢ ܗܠܝܢ: ܕܟܠܗܝܢ

fol. 177b

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1) *Sic* MS. We should probably read ܘܥܒܕܢܐ.

ܠܗܘܢ ܠܥܠܝ̈ܕܘܗ ܘܠܒܢܝܐ: ܐܝܟ ܕܡܢ ܒܬܪ ܦܘܪܩܢܗ ܕܡܫܝܚܐ ܡܦܠܓ ܘܝܗ̇ܒ. ܠܗܘܢ. ܟܕ ܐܝܬܝܗܘܢ ܠܐ ܚܫܘ̈ܫܐ. ܘܠܐ ܡܬܚܫܠ̈ܢܐ. ܘܠܐ ܐܝܟ ܕܡܢ ܩܕܡ ܩܝܡܬܗ.

ܡܫܝܚܐ ܕܡܬܦܫܛܐ ܟܕ ܦܫܝܛܐ ܠܗ̇ ܦܘܠܚܐ ܠܦܘܫ. fol. 177a

ܪ̈ܐܙܐ. ܗ. ܐܝܬܝܗ̇ ܗ̇ܝ، ܕܐܘܪܐ ܕܡܫܡܫܢܘܬܐ ܕܡܬܦܪܣܢܐ. ܕܐܝܬܝܗ̇ ܪܗܒܘܢܐ ܕܫܢܝܐ ܠܐ ܡܪܘ̈ܬܐ.

ܢܦܩܐ ܕܪ̈ܐܙܐ ܘܩܪ̈ܒܢܐ. ܗ. ܡܫܡܠܝܢܘܬܐ ܕܝܠܝܬܗ ܕܡܫܝܚܐ. ܘܚܕܝܘܬܐ ܕܒܗ ܚܕ ܐܠܗܐ.

ܗܪܟܐ ܫܠܡ ܘܫܠܡܘܢ ܪܒܝܥܐ. ܘܡܫܪ̇ܪܐ ܒܫܠܡܘܢ ܫܡܒܪܝܐ. ܡܫܡ ܕܝܢ ܐܡܪ.

ܡܢ ܒܬܪ ܕܫܠܡ ܘܐܫܬܘܫܡ ܒܪ̈ܐܙܐ ܩܠܝܠ. ܗ. ܡܒܝܫܬ ܠܒܡܐ ܕܢܘܪܘܢ ܠܐܠܗܐ ܒܠ ܐܦܢ ܡܫܡܫܬܗ ܠܐ ܡܬܦܠܠܝܬܐ ܕܪ̈ܐܙܐ ܡܢܝܫܢܐ ܘܦܐܫܢܐ ܕܡܩܒܠ ܠܗܘܢ.

ܘܒܪܓܠܘܢ ܐܡܪ ܒܡܫܐ ܦܘܪܩܢ ܠܝ ܡܪܝܐ ܐܠܗܝ. ܗ. ܦܘܪܩܢ ܠܝ ܒܠ ܐܦܢ ܡܫܡܫܬܟ ܘܦܠܚܘܬܟ ܠܪ̈ܚܫܘܬܐ. ܕܐܡܫܝܐܝܬ ܠܘܬ ܕܘܝܕ ܦܬܪ ܐܢܬ ܒܪ ܠܐ ܫܦܝܢ.

ܒܡܘܢܐ ܕܝܢ ܡܬܓܠܐ ܒܪ ܐܡܪ. ܦܘܪܩܢ ܠܝ ܡܪܝܐ ܐܠܗܝ. ܘܐܬܪܐܝܬ ܦܘܪܩܢ ܠܝ. ܗ. ܒܡܘܪܐ ܠܘܬܐ ܦܘܪܩܐ ܒܗ ܠܐܠܗܐ ܒܠ ܐܦܢ ܪ̈ܐܙܐ ܦܐܫܝܢ̈ܐ. ܕܝܗܒ ܠܢ. ܘܢܐܠ ܡܢܗ ܬܘܒ ܕܠܚܘܫܐ ܘܪܘܒܐ ܢܗܘܘܢ ܠܢ ܘܠܐ ܠܚܘܪܒܐ. ܘܢܐܠ ܬܘܒ ܡܢܗ ܕܢܦܠܛ ܠܢ ܒܒܐܝܫܘܬܐ ܘܒܡܪܫܝܥܘܬܐ. ܐܝܟܢܐ ܕܢܫܦܘܐ ܒܫܠܡܐ ܕܒܬܪ ܠܡܪܬܐ ܘܦܣܐ ܘܝܪܬܘܬܐ ܕܒܫܡܘܢ ܚܢܘܢ ܕܡܢ ܒܠܡ ܫܦܪܘ ܠܗ.

ܡܫܡܫܢܐ ܐܡܪ ܘܩܕܡ ܡܪܝܐ ܪ̈ܚܡܝ ܢܪܒܝܢ. ܗ. ܦܩܕ.

ܟܕܐ ܕܢܫܬܘܬܦ ܗܘ ܘܢܫܬܘܬܦ ܠܐܚܪ̈ܢܐ: ܟܠܐ ܠܗܘܢ ܠܐܪ̈ܝܐ ܒܪ ܦܘܠ ܠܒܣܪܐ ܡܢܗܘܢ. ܗ. ܒܒܣܪܐ ܡ̇ܢ ܕܒܗܘܢ ܡܫܝܚܐ ܘܡܟܣܐ ܠܐܪ̈ܝܐ ܐܝܟ ܦܣܘܩܐ ܐܬܝܗܘܢ fol. 176b ܕܗ̇ܝ ܒܐܦܐ ܕܐܬܬܣܝܡܬ ܥܠ ܡܒܪܗ ܕܡܪܢ. ܕܒܗ̇ ܐܬܓܒܝ ܘܐܬܚܒܝ ܬܘܕܝܬܗ ܕܡܒܪܐ.. ܘܗ̇ܝ ܕܦܘܠ ܠܗܘܢ ܠܒܣܪ̈ܐ ܡܢ ܐܪ̈ܝܐ ܘܡܬܓܠܐ ܠܗܘܢ: ܕܘܡܝܐ ܐܬܝܗ̇ ܕܗ̇ܝ ܕܦܩ ܡܪܢ ܡܢ ܡܒܪܐ. ܘܐܬܓܠܝ ܠܬܠܡܝܕܘܗܝ. ܘܫܪܪ ܐܢܘܢ ܥܠ ܩܝܡܬܗ.. ܘܬܘܒ ܡܫܘܕܥܐ ܠܒܝܫܘܬܐ ܘܠܐ ܡܬܚܪܒܢܘܬܐ ܕܢܦܠܐ ܕܒܫܡܐ ܒܗܘܢ ܒܐܪ̈ܝܐ ܡܙ̈ܝܢܐ.. ܬܘܒ. ܕܝܢ ܗ̇ܝ ܕܡܦܩܣܐ ܠܐܪ̈ܝܐ: ܦܣܘܩܐ ܕܗ̇ܘ ܘܒܢܐ ܕܟܒܪ. ܐܡܪ ܐܢܐ ܕܝܢ ܗ̇ܘ ܕܡܢ ܡܕܡ ܡܬܦܪܢܣܘܬܐ ܕܡܠܬܐ ܐܠܗܝܐ. ܕܡܫܝܚ ܗܘܐ ܘܡܟܣܝ ܗܘܐ ܡܢ ܒܢܝ̈ܢܫܐ.. ܗ̇ܝ ܟܕ ܕܡܬܓܠܐ ܠܗܘܢ ܠܐܪ̈ܝܐ. ܘܡܢܐ ܐܬܝܗ̇ ܕܟܢܐ ܕܡܢ ܟܬܒ ܡܬܟܬܒܢܘܬܐ. ܕܐܬܓܠܝ ܘܐܬܚܙܝ ܠܒܢܝ̈ܢܫܐ.. ܗ̇ܝ ܕܝܢ ܬܘܒ ܕܗ̇ܘ ܒܗܝܐ ܡܫܬܘܬܦ. ܒܐܪ̈ܝܐ ܡܙ̈ܝܢܐ ܡܫܡܐܝܬ: ܡܢ ܡܕܡ ܕܡܫܬܘܬܦ. ܠܐܚܪ̈ܢܐ: ܣܗܕܘܬܐ ܫܦܝܪܬܐ ܕܒܠܚܘܕܝܗܘܢ ܕܐܪ̈ܝܐ ܦܫܝܛ. ܘܐܝܟ ܕܟܬܒ ܡܪܢ ܟܬܒ. ܕܡܕܡܐܝܬ ܗ̇ܘ ܐܫܬܘܬܦ. ܒܦܓܪܗ ܒܚܝܘܬܐ. ܘܒܬܪܗ ܫܘܬܦ ܠܬܠܡܝܕܘܗܝ.. ܬܘܒ ܕܝܢ ܙܕܩ ܠܦܠܘܣܐ: ܕܗ̇ܘ ܡܕܡܐܝܬ ܢܣܬܒܪ ܡܢ ܦܐܪ̈ܐ ܕܚܘܠܡܗ. ܘܟܡ ܢܫܘܬܦ ܠܐܚܪ̈ܢܐ.. ܘܠܦ̈ܠܘܣܐ ܙܕܩ ܠܗ ܕܗ̇ܘ ܡܕܡܐܝܬ ܢܬܦܠܓ ܡܢ ܡܠܦܢܘܬܗ: ܘܗܕܝܢ ܢܐܠܦ ܠܐܚܪ̈ܢܐ.. ܗ̇ܝ ܬܘܒ ܕܡܬܦܠܓ ܒܗܢܐ ܠܡܠܦ̈ܢܘ ܐܪ̈ܝܐ ܡܕܡܐܝܬ ܘܠܒܗܡܐ ܟܬܪܡ: ܐܝܟ ܕܟܬܒ ܡܪܢ ܟܬܒ. ܕܦܠܓ ܒܚܝܘܬܐ ܦܓܪܗ ܠܬܠܡܝܕܘܗܝ.. ܐܦ ܗܢܐ ܐܚܪܬܐ ܙܕܩ ܠܦܘܠܘܣ. ܕܐܪ̈ܝܐ ܗ̇ܠܝܢ ܕܦܠܓܐ ܘܡܕܡܐ ܕܡܦܠܓ ܒܗܢܐ ܡܘܪܐ: ܘܗ̇ܒ.

ܒܡܠܐ ܒܗ ܪܘܚܐ ܕܠܝܢ. ܒܗܢܐ ܬܗܘܐ ܦܠܓܘܬܐ

ܕܬܠܝܬܝܘܬܐ ܡܕܢܚܬܐ ܠܐ ܒܪܝܬܐ ܘܡܬܚܡܬܢܝܬܐ ܘܫܘܝܘܬ ܒܐܘܣܝܐ ܒܗ ܒܠܒܘܢ. ܗ. ܫܪܐ ܐܡܪ ܠܗܘܢ. ܕܫܠܝܢ ܐ̈ܪܐ ܕܐܬܦܪܫܘ ܘܐܫܬܡܠܝܘ ܘܐܬܠܒܒܪܘ ܡܦܠܛܬܒܘܢ: ܘܒܬܒܪܝܢ ܐܢܬܘܢ ܕܬܗܦܟܘܢ ܐܢܘܢ: ܒܦܠܓܘܬܐ ܕܬܠܝܬܝܘܬܐ ܡܕܢܚܬܐ ܐܫܬܡܥܘ ܠܒܘܢ. ܟܕ ܠܘ ܠܒܪ ܘܦܢܝܢ ܡܢ ܬܠܝܬܝܘܬܐ ܐܢܘܢ. ܐܠܐ ܚܕ ܡܘܡܝܐ ܡܢ ܬܠܝܬܝܘܬܐ ܐܝܬܝܗܘܢ. ܗܢܘ ܕܝܢ ܒܪܐ ܕܡܫܬܒܚ. ܒܡܠܐ ܒܗ ܪܘܚܐ ܕܠܝܢ.

ܡܫܡܫܢܐ ܠܒܪ ܐܡܪ ܠܥܡܐ ܒܕܚܠܬܐ ܢܚܘܪ. ܗ. ܒܕܚܠܬܐ ܢܚܘܪ ܒܗܘܢ ܒܐ̈ܪܐ ܕ̈ܟܝ ܡܢ ܚܠܡܐ. ܫܠܝܚ ܕܡܪܝܡ ܠܗܘܢ ܒܗܢܐ ܘܡܪܝܡ ܠܗܘܢ ܠܒܢ̈ܝܢܘܢ.

ܒܗܢܐ ܡܪܝܡ ܘܡܪܝܡ ܠܗܘܢ ܠܐ̈ܪܐ ܟܕ ܦܓܪܐ ܘܐܡܪ ܡܩܕܫܐ ܠܡܕ̈ܢܚܐ. ܗ. ܫܪܐ ܐܡܪ ܕܐ̈ܪܐ ܫܠܝܚ ܕܐܬܝܗܘܢ ܡܕ̈ܢܚܐ ܘܡܥܪ̈ܒܐ: ܠܡܕ̈ܢܚܐ ܪܡ ܕܢܬܪܗܒܘܢ.

ܒܡܠܐ ܕܝܢ ܦܘܪܩܢܐ ܟܕ ܐܡܪ. ܚܕ ܐܒܐ ܡܕܢܚܐ. ܚܕ ܒܪܐ ܡܕܢܚܐ. ܚܕ ܪܘܚܐ ܡܕܢܚܐ. ܗ. ܐܢܬ ܐܘ ܒܗܢܐ ܐܡܪܬ ܕܫܠܝܚ ܡܩܕܫܐ ܠܡܕ̈ܢܚܐ ܪܡ ܕܢܬܪܗܒܘܢ: ܚܢܢ ܦܪܘܫܝܢ ܕܠܘ ܡܕ̈ܢܚܐ ܚܢܢ. ܘܐܡ̈ܪܝܢ ܕܠܝܬ ܡܕܢܚܐ. ܐܠܐ ܐܘ ܚܕ ܐܒܐ. ܘܚܕ ܒܪܐ ܕܠܗ. ܘܚܕ ܪܘܚܐ ܕܡܢܗ.

ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܡܕܢܚܐ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܗ. ܦܝܫܘܢ ܫܘ ܠܬܠܝܬܝܘܬܐ ܡܕܢܚܬܐ ܘܡܡܠܟܬܢܝܬܐ. ܐܝܟܢܐ ܕܐܬܦܪܫܘܢ ܒܫܘܒܚܐ ܕܦܝܫܘܢ ܠܗ: ܡܢ ܡܕܡ ܢܘܟܪܝܬܐ ܕܐ̈ܪܐ.

ܒܗܢܐ ܡܦܝܣܐ ܘܡܬܒܥܐ ܠܗܘܢ ܠܐ̈ܪܐ ܒܒܘܦܪܐ. ܘܟܕ

ܡܫܠܡܢܘܬܐ ܕܡܘܗ̈ܒܬܐ ܢܬܒܥܘܗ̇ܝ، ܠܡܫܡܫܢܐ ܠܘܬ ܦܢܝܬܐ.. ܬܘܒ. ܕܝܢ ܡܬܠܐ ܕܡܘܢܐ ܠܐܠܗܘܬܐ ܗܘܐ ܘܐܡܪ.

ܐܝܟ ܡܢܪܐ ܠܐ ܬܦܠ ܠܝ ܠܢܘܗܪܐ ܗܘ ܕܠܐ ܚܫܘܟ ܢܗܠܐ ܠܡܫܡܫܢܘ: ܗܢܘ: ܡܦܝܣ ܠܐܒܐ ܕܢܩܒܠ ܠܐܠܗܘܬܐ ܗܕܐ ܕܬܪܬܐ. ܘܐܡܪ ܒܡܠܐ ܐܚܪܢ.

ܘܟܝܢ ܐܡܪ ܫܠܡܐ ܥܡ ܟܠܟܘܢ. ܗ. ܟܕ ܒܗܕܐ ܐܡܪ ܠܗܘܢ. ܕܡܫܪܪ، ܡܢ ܕܠܘܩܒܠܐ ܘܡܬܥܝ̈ܢܐ ܠܗܘܢ. ܥܡ ܢܦܬ̈ܓܡܗܘܢ ܘܥܡ ܚܕ̈ܪܐ. ܕܗܒܢܐ ܢܥܒܕܘܢ ܠܢܡܘܣܘܬܐ ܕܪ̈ܐܙܐ ܡ̈ܚܣܝܢܐ.

ܡܫܡܫܢܐ ܦܩܕ ܠܥܡܐ ܘܐܡܪ ܩܘܡ ܡܪܢܐ ܕܫܝܢ ܢܩܘܡ. ܗ. ܦܩܕ ܠܗܘܢ ܕܐܪܒܥ ܕ̈ܫܝܢܘ ܩܘܡ ܐܠܗܐ. ܡܛܠ ܕܗܕܐ ܠܐܠܗܘܬܐ ܫܠܡܝܢܘܢ ܐܦ ܡܛܠܬܗܘܢ ܡܬܠܐ. ܘܡܦܩܕ ܠܗ ܠܘܬܗ. ܐܠܐ ܐܪܒܥ ܕ̈ܫܝܢܘ ܩܕܡܘܗܝ، ܕܡܪܝܐ. ܘܐܬܦܫܛܘ ܠܗ ܕܢܩܒܠ ܠܒܘܢ ܗܘ ܡܢܐ ܕܡܬܠܐ ܕܡܘܢܐ.

ܒܥܐ ܦܩܕ ܘܕܡܢܟ ܡܪܢܐ ܐܠܗܐ. ܗ. ܘܕܡܢܟ ܡܪܢܐ ܐܠܗܢ ܦܪܘܫܝܢ ܕܫܝܢ ܐܝܟ ܕܐܡܪ ܠܝ ܡܫܡܫܢܐ.

ܒܡܘܢܐ ܡܬܠܐ ܟܕ ܐܡܪ ܠܟ ܐܪܒܥ ܒܟ̈ܪܐ ܕܠܟ ܕ̈ܫܝܢܘܢ. ܗ. ܡܦܝܣ ܠܐ[ܠܗܐ] ܫܠܡܝܢܘܢ ܒܗܕܐ ܠܐܠܗܘܬܐ. ܕܫܪܪ ܒܠܒܗܘܢ ܕ̈ܫܝܢܐ ܘܒܫܪ̈ܒܬܐ. ܐܝܟܢܐ ܕܟܡ ܕܒܢܘܬܐ ܕܪܘܚܐ: ܢܗܘܘܢ ܠܐ̈ܪܐ ܡܫܪܝܐ ܘܡܬܐܚ̈ܕܢܐ.

ܒܥܐ ܐܡܝܢ. ܒܡܘܢܐ ܐܡܪ ܫܠܡܐ ܥܡ ܟܠܟܘܢ. ܗ. ܗܢܐ ܫܠܡܐ ܕܗܘܒ ܠܗܘܢ ܗܘܒܐ: ܐܝܟ ܫܠܡܐ ܕܗܘܒ ܡܪܢ ܠܬܠܡܝ̈ܕܘܗܝ، ܟܕ ܡܩܒܠܬܐ ܐܝܬܘܗܝ، ܟܕ ܓܠ ܠܘܬܗܘܢ fol. 176
ܠܟܠܗܬܐ ܘܐܡܪ ܠܗܘܢ ܫܠܡܐ ܠܟܘܢ.

ܬ̈ܠܡܝܕܘܗܝ. ܘܠܘܬ ܦܪܩܠܝܛܐ ܐܡܪ. ܕܢܥܒܕ ܕܐܬܝܐ ܠܘܬܗܘܢ ܘܢܗܘܘܢ ܫܠܝܚܐ. ܟܕ ܡܫܝܚܐ ܕܡܬܝܗܒܢܐ ܗܘ ܕܫܠܝܚܘܬܐ. ܡܢ ܒܬܪ ܕܐܬܒܝܢ ܠܬܪܒܝܬ ܘܡܠܦܗ ܘܫܠܝܚܐ. ܐܝܬܐ ܦܪܘܫܐ ܠܝ ܠܡܥܒܕ ܘܒܝܫܘܬܐ ܘܩܘܡ ܠܝ ܐܝܟܢܐ ܠܡܗܘܐ ܠܡܥܒܕ ܐܠܦܝ̈ܢܐ ܘܥܠ ܢܦܫܗ ܕܐܡ̈ܪ.

ܡܛܠ ܕܕܝܠܗ ܗܝ ܡܠܟܘܬܐ. ܗ. ܐ ܢ ܕܕܝܠܗ ܗܝ ܡܠܟܘܬܐ: ܟ̇ܕܡܢ ܠܐ ܕܢܦܠ ܦܠܚܘܗܝ ܡܢ ܡܕܡ. ܡܛܠ ܕܠܝܬ ܡܕܡ ܕܦܐܫ ܠܡܦܠܚܘܢ. ܘܐܦ ܗ̇ܘ ܗܘ ܒܪ ܫܦܝܪܐ ܗ̇ܝ ܡܢ ܡܫܒܚܢܐ ܕܠܗ ܐܝܬܘܗܝ. ܘܐܦ ܢܗܘܐ ܕܒܡܫܪܘܪܘܬܐ ܐܝܬܘܗܝ. ܟܕ ܠܐ ܡܫܟܚ ܕܢܦܠܐ ܥܠ ܡܕܡ. ܐܠܐ ܐ ܢ ܗ̇ܘܐ ܒܗ ܡܫܬܡܠܝܢܘܬܐ ܕܡܢ ܐܠܗܐ. ܘܡܬܦܫ̇ܩ ܠܗ ܕܢܒܥܐ. ܘܕܒܥܐ ܗ̇ܘܐ ܡܢ ܗ̇ܝ ܕܐܝܬܘܗܝ. ܘܡܢ ܗ̇ܝ ܕܚܝ̈ܠܘܬܐ. ܕܒܕܡܐ ܕܐܬܦܫܩ ܠܗ ܠܐ ܐܫܟܚ ܕܢܒܥܐ ܒܗܘܢ ܡܕܡ. ܘܚܝܠܐ. ܗ. ܒܗ ܕܕܝܠܗ ܐܝܬܘܗܝ ܚܝܠܐ ܡܠܝܐ ܥܠ: ܐܬܬܦܠܘ ܐܝܬܘܢ ܕܒܠܡܕܡ ܡܫܟܚܝܢ ܐܝܬܘܢ ܠܡܥܒܕ ܡܢ ܐܝܠܝܢ ܕܡܬ̈ܝܢ ܕܢܗܘܘܢ ܡܫܬܪ̈ܐ.

ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܗ. ܐܝܟܢܐ ܠܡܐܪ ܕܡܫܒܚܐ ܡܠܟܘܬܗ ܘܐܝܟ ܚܝܠܗ¹). ܗܟܢܐ ܐܦ ܬܫܒܘܚܬܗ ܕܠܐ ܫܘܠܡ ܡܬܘܬܐ. ܡܛܠ ܡܢܐ ܠܘ ܒܐܪ̈ܥܐ ܐܠܦ ܠܝ ܕܢܦܠܐ. ܘܐܡ̈ܪܝܢ: ܐܝܟܢܐ ܕܠܐ ܬܦܘܫ ܠܗ̇ ܓܠܘܬܐ ܒܫܘܟܠܘܬ ܡ̈ܠܐ ܘܒܐܪܒܥܘܬܐ ܕܒܬܠ̈ܬܐ.. ܡܢ ܒܬܪ ܡܛܠ ܕܐܠܦ ܠܝ ܕܢܦܠܐ. ܢܦܘ، ܕܦܫܠܐ ܠܡܘܠܕܐ ܘܐܒܘܬܐ. ܘܕܘܡܪ ܫܢܐ ܬܘܪ ܡܢ ܥܠܡܝܢ.. ܬܘܒ ܡܬܦܢܐ ܕܡܘܠܕܐ ܡܢ ܬܪ̈ܥܝܬܐ ܢܦܘܪ. ܟܕ ܓܪ̈ܐܐ ܘܬܫܘܪ̈ܐ. ܘܟܕ

1) MS ܩܠܗ, but in 2nd hand over a faded word.

ܕܦܣܩܠܢ ܠܢ ܐܘܠܝܢܐ ܕܠܐ ܢܬܒܢܘܢ. ܟܕ ܦܠܓ ܠܢ ܕܠܐ ܢܦܩܐ ܡܢ ܝܩܘܬ ܢܦܫܢ ܥܠ ܐܓܘܢܐ ܕܢܨܚܢܐ. ܐܝܟ ܡܢܐ. ܘܗܘ ܐܚܪܢܐ ܢܛܪܢ ܠܢ ܕܠܐ ܒܝܫܝܢ. ܘܦܣܩܠܢ ܠܢ ܠܐܓܘܢܐ ܕܢܨܚܢܐ ܡܢܐ ܢܥܒܕ. ܘܐܬܚܪܝܢ ܕܓܢܒܪܘܬ ܘܫܒܝܐܘܬ ܙܗܪ ܕܢܨܒܪ ܘܢܬܢܟܦܘܢ ܬܡܢ ܘܠܐ ܢܬܪܦܐ. ܐܢܒܢܐ ܕܢܬܒܝܚ. ܘܝܫܒ ܒܠܒܐ ܕܐܒܘܬܐ. ܘܦܘܪܩܢܐ ܕܐܓܘܢܐ. ܐܢܫܝܢ ܕܝܢ ܐܚܪܢܝܢ. ܕܢܨܚܢܐ ܗܪܟܐ: ܠܗܘ ܠܣܦܪܐ ܦܪܐ. ܘܟܕܓܘܢ ܒܠܒܬܐ ܦܩܕ ܠܢ ܕܢܓܠܐ ܕܢܬܦܝܐ ܡܢܗ ܕܠܐ ܢܟܠ ܠܩܪܝܬܗ. ܬܘܒ ܕܝܢ ܗܟܢܐ. ܠܐ ܬܒܠܢ ܠܢܨܚܢܐ. ܗ. ܕܠܐ ܠܟ ܬܫܒܘܚ ܠܢ ܕܢܣܒܐ ܚܦܝܐ ܕܠܐ ܡܬܓܒܠܐ ܒܬܘܒܘܬܐ. ܕܗܦܘܟ ܢܨܚܢܐ ܦܪܝܐ. ܐܟܠܐ ܙܗܪ ܠܢ ܕܢܐܙܠ ܠܘܬ ܕܪܘܦܐ ܚܠܢ ܡܢ ܝܩܒܢ. ܚܕܐ ܡܛܠ fol. 17… ܡܫܠܡܘܬܐ ܕܠܢ. ܕܠܐ ܢܦܠ ܒܕ ܚܘܝܠܢ ܐܘܠܝܢܐ. ܘܠܐ ܢܗܘܐ ܒܠܒܬܐ ܕܡܪܕܘܬܐ ܠܪܘܦܐ.

ܐܠܐ ܦܝܢ ܡܢ ܒܝܫܐ. ܗ. ܒܝܫܐ ܗܪܟܐ ܦܪܐ ܠܐܦܠܘܛܝܐ. ܠܒܘܬ ܡܫܠܡܘܬܐ ܕܡܫܒܘܪܘܬܗ ܒܫܪܬܐ. ܗܒܢܐ ܡܫܠܡܝܢ ܐܦ ܫܡܫܘܗܝ. ܡܫܬܡܫܗ ܠܗܪ ܡܪܒܢܝܐ ܘܒܠܒܒܘܢ. ܘܐܪܒܢܐ ܕܒܠܡܐ. ܘܒܝܫܐ. ܘܦܬܐ ܐܢܫܐ. ܘܐܒܘܗ ܕܐܓܠܘܬܐ ܘܫܪܒܐ.. ܦܩܕ ܠܢ ܗܟܝܠ ܕܢܓܠܐ ܕܢܬܦܝܐ ܡܢܗ ܕܒܝܫܐ ܡܛܠ ܗܠܝܢ.. ܚܕܐ ܕܝܢ: ܡܛܠ ܕܣܓܝܐܐ ܡܫܬܒܩܢܘܬܗ ܕܒܠܝܢ[1].. ܕܬܪܬܝܢ ܕܝܢ: ܡܛܠ ܕܡܦܩܢ ܠܢ ܡܢ ܥܘܬܪܐ.. ܕܬܠܬ: ܐܦ ܦܘܠܘܣ ܒܬܒ. ܠܪܘܡܝܐ ܕܐܠܗܐ ܕܫܠܡܐ ܢܫܚܘܩܝܗܝ ܠܣܛܢܐ ܬܚܝܬ

1) The MS has ܕܠܢ.

ܠܫܘܡܠܝܐ ܐܦܢ [1]). ܣܠܩ ܒܬܪܬܐ ܠܦܘܪܐ ܦܐܣ. ܘܣܠܩ ܠܘܦܬܐ ܕܡܝܐ ܕܗܒ. ܙܟܐ ܗ̣ܝ ܕܝܢ ܗ̇ܝ ܕܡܫܒܩ ܠܢ. ܡܢ ܗ̇ܝ ܕܡܫܒܩ ܚܛܝ. ܒܗ̇ܝ ܕܗܘ ܐܝܟ ܐܠܗܐ ܠܒܢܝ̈ܢܫܐ ܫܒܩ. ܘܚܛܝ ܐܝܟ ܒܢܝ̈ܢܫܐ ܠܒܢܝ̈ܢܫܐ. ܘܗܘ ܟܝ ܐܝܟ ܡܪܐ ܠܥܒ̈ܕܐ ܫܒܩ: ܚܛܝ ܕܝܢ ܐܝܟ ܥܒ̈ܕܐ ܠܥܒ̈ܕܐ. ܘܗܘ ܟܝ ܐܝܟ ܠܐ ܣܢܝܩܐ ܠܣܢܝ̈ܩܐ ܫܒܩ. ܚܛܝ ܕܝܢ ܐܝܟ ܣܢܝ̈ܩܐ ܠܣܢܝ̈ܩܐ.

ܫܒܘܩ ܠܢ ܚܘ̈ܒܝܢ ܐܝܟܢܐ ܕܐܦ ܚܢܢ ܫܒܩܢ ܠܚܝ̈ܒܝܢ. ܗ. ܡ̈ܕܡ ܗܠܝܢ ܕܐܡ̈ܪܝܢ ܕܠܝܬ ܬܝܒܘܬܐ ܒܬܪ ܡܥܡܘܕܝܘܬܐ. ܕ̈ܫܒܩܐ ܐܝܬܝܗܘܢ ܒܟܠ ܒܗ̇ܝ ܕܠܝܬܐ ܗ̇ܪܐ ܠܘܬ ܒܡܪ̈ܕܐ fol. 174b
ܐܡܝܪܐ. ܘܠܐ ܠܘܬ ܢܘܟ̈ܪܝܐ. ܐܝܟܢܐ ܕܐܦܚܢܢ ܫܒܩܢ ܠܚܝ̈ܒܝܢ. ܘܗ̇ܪܐ ܗܘ ܒܠܚܘܕ ܕܐܝܟ ܕܫܘܐܠܐ ܦ̇ܘܩܕܐ ܠܢ. ܐܢ ܠܐ ܫܒܩܝܢ ܠܚܒ̈ܪܐ. ܐܦܠܐ ܫܒܩ ܠܢ ܡܫܝܚܐ. ܐܝܟ ܬܝܒܘܬܐ ܕܗܘ ܕܫܒܩ ܠܗ ܘܠܐ ܫܒܩ ܠܚܒܪܗ.

ܠܐ ܬܥܠܢ ܠܢܣܝܘܢܐ. ܗ. ܡܠܠܘܬܐ ܦܫܩ ܠܢ ܕܢܬܠܐ ܕܠܐ ܢܥܠ ܠܢܣܝܘܢܐ. ܒܪ ܩܠܝܠܐ ܒܢܣܝܘ̈ܢܐ ܐܬܒܚܪܘ ܐܬܒ̈ܠܠܘ. ܐܝܟ ܐܝܘܒ ܘܐܒܪܗܡ. ܘܦܘܠܘܣ. ܐܡܪ ܓܝܪ ܥܠ ܢܒܪܘܐ ܬܗܘܐ ܠܟܘܢ ܐܚܝ̈: ܒܪ ܬܥܠܘܢ ܠܢܣ̈ܝܘܢܐ ܡܫܚ̈ܠܦܐ. ܘܐܡ̈ܪܝܢ ܠܗ ܡܛܠ ܕܠܐ ܢܒܥܐ ܕܢܬܒܚܪ ܒܢܣܝܘ̈ܢܐ ܦܫܩ ܠܢ ܕܢܬܠܐ ܗܪܐ. ܐܡܪ ܓܝܪ ܕܟܕ ܕܢܣܒܪ ܒܡܕܝܢܐ ܠܣܪܬܐ ܗܘ ܒܐܝܫܐ. ܐܠܐ ܡܛܠ ܗܠܝܢ. ܒܪ ܡܩܒܠ. ܠܢ ܬܫܒܘܚܬܐ ܕܒܢܝܢ. ܡܛܠ ܕܓܒ̈ܪܐ ܕܐܡܪܬ ܕܟܠܢܝܢ ܠܢܣܝܘ̈ܢܐ ܡܬܦܬܝܢ. ܐܝܟܢܐ ܕܢܣܘܩ ܒܗܕܐ ܒܠ ܗ̇ܘܢ

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1) MS ܐܦܝ, (*sic*).

ܝܘܚܢܢ: ܗܟܢܐ ܐܠܦ ܠܢ. ܕܠܐ ܢܐܡܪ. ܕܥܠܝܗ̇ ܕܟܬܒ̈ܢ. ܐܠܐ ܗܠܝܢ ܕܡܬܪ̈ܡ ܒܠܚܘܕ. ܝܘܚܢܢ ܓܝܪ ܠܪܒܢܐ ܕܦܐܪܘܡ ܢ̇ܘܕܒ. ܒܫܡܗ. ܘܫܘܪܐ ܐܡ̇ܪ. ܕܢܐܠܘ ܐܝܠܝܢ ܕܫܡ̈ܝܢ ܘܡ̈ܠܝܢ ܠܗܘܢ ܒܪܒܢܐ ܕܦܐܪܘܡ. ܐܝܟ ܕܐܡ̇ܪ ܒܕܘܒܬܐ ܐܚܪܬܐ. ܕܠܐ ܬܬܪ̈ܦܘܢ ܕܡܫܪ. ܠܐ ܡ̇ܫܝܢ ܙܕܩ ܠܢ ܕܢܐܡܪ ܕܙܒܢܐ ܕܟܬܒ. ܡܛܠ ܕܙ̈ܒܢܐ ܕܠܐ ܚܐܪܝܢ ܘܡܛܠ ܬ̈ܠܬܐ ܐܚܪ̈ܢܝܬܐ. ܗܟܝܠ ܠܫܡܐ ܕܦܘܠܘܣ ܝܘܚܢܢ. ܗ. fol. 174a
ܐܢܐ ܠܟ ܬ̇ܟܒ. ܐܢܐ ܡܟܬܒ ܕܒܥܘܬܐ ܕܚܝ̈ܠܘܬܐ ܥܡܝ̈ܢܐ. ܘܗ̇ܝ ܕܠܫܡܐ ܕܝܘܚܢܢ ܒܝܘܚܢܢ ܐܢܐ ܐܪܢ ܐܢܐ ܠܟܘܢ. ܕܠܐ ܬܬܠܒܘܢ ܢܘܗܪܐ ܗ̇ܝ ܕܐܦ ܠܘܬ ܝܘܚܢܢ ܗܘ̇ܬ. ܕܟܕܒܐ ܘܦܪܝܠܠܘܣ. ܗܟܝܠ ܠܫܡܐ ܕܦܘܠܘܣ ܝܘܚܢܢ. ܗ. ܠܫܡܐ ܢ̇ܕܐ ܗ̇ܘ ܕܟܠ ܥܡܐ ܢܢܬ. ܕܐܬܘܗܝ. ܚܢ̈ܢܐ ܕܦܪ̈ܬܬܐ ܘܦܪ̈ܙܐ. ܐܝܟ ܗ̇ܝ ܕܐܡܪܐ ܐܢܐ ܠܫܡܐ ܢ̇ܕܐ ܕܟܠ ܥܡܐ ܢܢܬܬ ܘܥܪܒܐ. ܠܘ ܚܕ ܝܘܚܢܐ ܠܫܡܪ. ܐܠܐ ܒܠܚܘܕ. ܕܐܒܪܢܐ ܕܦܪ̈ܙܐ ܡܢ ܠܫܡܐ ܥܝܢܟܐ ܡܣܬܒܪ. ܗܟܢܐ ܘܦܫܩܐ ܡܢ ܠܫܡܐ ܢ̇ܕܐ.

ܥܒܘܣ ܠܢ ܚ̈ܘܒܝܢ ܘܚܛ̈ܗܝܢ. ܐܝܟܢܐ ܕܐܦܝܢܝܢ ܥܒܘܣ ܠܚܝ̈ܒܝܢ. ܗ. ܗܠܝܢ ܕܠܦ ܠܢ ܦܬܓܡܐ ܗܢܐ. ܕܐܡܪ ܠܢ ܕܒܝܒܘܬܐ. ܒܗ̇ܝ ܕܚܣܪ ܠܢ ܬܠܡܝ. ܕܢܫܐܠ ܠܟ ܥܒܘܕܐ ܡܢ ܐܠܗܐ. ܘܢܬܢܣܐ ܒܬܘܒܘܬܐ. ܘܢܬܦܘܪ. ܡܢ ܚܘܒܐ ܘܢܛܪܬܐ ܠܡܠܒܘܬܐ ܕܥܡܐ. ܕܢܗܘܐ ܬ̈ܐܒܐ ܘܡܟܬܒ̈ܬܐ ܘܡܒ̈ܠܐ ܕܬܦܠܝܢ ܘܡܒܠܝܢ. ܡܬܬܩܠ ܘܡܬܬܒܝܠ ܠܢ. ܕܐܡܪ: ܐܢ ܚܝܢ ܘܫܒܩܝܢ ܠܐܝܠܝܢ ܕܚܝܒܘ ܠܢ: ܫܒܘܩ ܠܢ ܐܠܗܐ. ܐܝܟܢ ܠܐ ܫܒܩܝܢ: ܐܦܠܐ ܗܘ ܫܒܘܩ ܠܢ.. ܐܠܦ ܠܢ ܬܘܒ ܕܠܐ ܢܗܘܐ ܐܚܪ̈ܢܐ.. ܬܘܒ ܕܝܢ ܒܥܘܒܕܐ

ܬܠܬܐ ܡܘܫܚܬܐ ܡܬܪܫܐ. ܡܕܝܢ ܡܕܝܢ ܡܕܝܢ ܠܗ̇ ܡܬܪܐ ܫܠܛܢܐ ܢܦܩܐܘܬ. ܗܟܢܐ ܘܐܦ ܡܢ ܒܢܝܢܐ ܕܒܟܪܝܢ ܒܐܪܒܥܐ ܢܗܘܐ ܡܢܝܢܗ. ܒܪ ܦܘܪܢܝܢ ܐܒܘܬܗܘܢ. ܬܘܒ ܕܝܢ ܗܟܢܐ. ܢܗܘܐ ܡܢܝܢܗ ܐܝܟܢܐ ܕܒܫܡܫܐ ܐܦ ܒܐܪܒܥܐ. fol. 173b ܗ. ܡܢܝܢܐ ܕܝܠܗ ܕܡܬܝܠܐ ܡܝܩܘܬܐ ܕܟܠܗ̇ ܐܪܒܥܐ ܥܡܝܠ. ܘܫܒܥܐ ܗܕܐ: ܡܢ ܗ̇ܝ ܕܠܐ ܐܡܪ ܕܢܗܘܐ ܡܢܝܢܗ ܒܗ ܐܘ ܡܢ. ܐܠܐ ܒܐܪܒܥܐ. ܗ̇ܢܘ. ܐܒܕܡܐ ܕܐܝܬܘܗܝ ܡܢܝܢܗ ܒܫܡܫܐ. ܒܗ̇ܝ ܕܠܝܬ ܢܘܪܐ. ܘܠܐ ܕܓܠܝܬܐ. ܘܠܐ ܫܠܝܛܬܐ ܐܠܐ ܚܝܠܐ ܘܥܙܙܐ ܘܙܕܩܘܬܐ. ܗ̇ܟܢܐ ܓܝܪ ܕܢܗܘܐ ܐܦ ܒܐܪܒܥܐ.

ܗ̇ܟܝܠ ܠܫܡܫܐ ܕܩܘܕܫܝܢ ܘܡܫܡܫܐ. ܗ. ܒܗ̇ܝ ܗ̇ܢܝܢ ܕܐܡܠܦ. ܠܝ ܕܢܒܥܐ ܘܢܫܐܠ ܠܫܡܫܐ. ܗ̇ܠܝܢ ܦܘܕܒ.. ܚܙܐ: ܕܠܐ ܢܫܐܠ ܢܦܩܐ ܘܡܦܪܩܐ ܘܡܩܕܫܐ. ܐܠܐ ܠܫܡܫܐ ܕܢܗܘܐ ܠܝ ܠܬܘܪܘܣܐ ܕܦܠܓܪܐ.. ܕܬܪ̈ܬܝܢ: ܐܝܟܢܐ ܕܬܗܘܐ ܡܠܘܬܐ ܦܢܝܬܐ ܕܡܫܡܫܢܐ ܐܚܝܕܐ ܘܡܬܝܪܐ. ܕܡܫܡܫܢܐ ܗ̇ܢܝܢ: ܕܢܦܠܘܢ ܠܫܡܫܬܐ ܕܟܠܗܘܢ. ܕܒܬܪ̈ܝܐ ܕܝܢ: ܕܒܪ ܡܦܠܝܢ ܗܕܐ ܡܠܘܬܐ: ܢܐܪܬܘܢ ܗ̇ܢܘܢ ܠܗܘܢ ܘܢܬܠܘܢ ܠܡܫܡܫܢܐ.. ܕܬܠܬ: ܐܝܟܢܐ ܕܢܘܗܪ ܕܗܡܢܐ ܘܫܐܡܐ ܘܡܬܓܢܝܬܐ ܘܥܪܒܐ ܕܕܐܝܟ ܗ̇ܠܝܢ: ܠܐ ܡܬܦܪܫܝܢ ܠܦܠܓܪܐ. ܠܫܡܫܐ ܕܝܢ ܐܝܟ.. ܕܐܪ̈ܒܥ: ܕܢܫܐܠܦ ܠܝ: ܕܠܐ ܢܫܐܠ ܡܬܝܪܬܐ. ܐܠܐ ܐܝܠܝܢ ܕܟ̈ܠܝ ܒܠܫܢܝܢ ܒܠܫܢܐ. ܐܟ̈ܚܕܝܢ ܕܝܢ ܐܚ̈ܪܢܝܢ. ܕܒܠܫܢܐ ܠܒܠܝܢ ܟ̈ܠܝܬܐ ܕܦܠܓܪܐ ܢܦܠ. ܐܡ̈ܪ ܐܝܟ ܠܫܡܫܐ ܘܠܟܘܫܐ ܘܠܬܘܪܐ ܕܒܝܬܐ. ܗ̇ܠܝܢ ܬ̈ܠܝܬܐ ܕܠܗ ܕܦܠܓܪܐ ܐܝܬܝܗܘܢ[1].. ܒܗ̇ܝ ܕܝܢ ܕܐܡܪ ܩܘܕܫܝܢ

1) MS ܐܝܬܗܘܢ.

ܒܠܒܘܢ. ܘܦܪ̈ܓܐ ܕܡܢܗܘܢ ܠܡܩܠܒܘܢ. ܢܗܘܐ ܓܒܝܢ ܐܝܟܢܐ ܕܒܫܡܫܐ ܐܦ ܒܐܪܒܥܐ. ܗ. ܬܪܝܢ ܒܡܘܪ̈ܐ ܐܝܬ ܠܒܢܝ̈ܢܫܐ: ܚܕ ܡܢ ܒܐܪܒܥܐ. ܐܚܪܢܐ ܕܝܢ ܒܫܡܫܐ. ܘܗܘ ܡܢ ܕܒܐܪܒܥܐ: ܘܡܢ ܚܡܫܝܢ ܒܗ. ܒܪ ܠܐ ܡܫܪ̈ܝܢ ܡܢ ܫܒܬܐ. ܗ̇ܘ ܕܝܢ ܕܒܫܡܫܐ: ܕܒܬܪ ܦܢܝܬܐ ܚܡܫܝܢ ܒܗ ܘܪ̈ܒܘܐ. ܒܪ ܡܫܪ̈ܝܢ ܡܢ ܒܠܗ̇ ܡܬܦܠܓܘܬܐ ܕܠܘܬ ܫܒܬܐ. ܘܡܬܒܠܝܢ ܡܢ ܒܠܗܘܢ ܚܡ̈ܫܐ ܐܪ̈ܒܥܝܢ. ܘܗܕܐ ܐܡܪ ܕܗܘܒ ܠܝ ܕܢܗܘܐ ܒܝ ܓܒܝܢ ܘܡܢ ܕܚܡܫܝܢ ܒܐܪܒܥܐ. ܒܪ ܡܫܪ̈ܝܢ ܡܢ ܒܠܗ̇ ܫܒܬܐ ܘܡܢ ܚܡ̈ܫܐ ܐܪ̈ܒܥܝܢ[1]. ܐܝܟܢܐ ܕܢܗܘܐ ܓܒܝܢ ܒܝ: ܒܪ ܚܡܫܝܢ ܒܫܡܫܐ ܘܡܬܚܫܪܝܢ ܡܢ ܫܒܬܐ ܘܡܢ ܚܡ̈ܫܐ ܐܪ̈ܒܥܝܢ.

ܬܘܒ ܕܝܢ ܗܟܢܐ ܢܗܘܐ ܓܒܝܢ ܐܝܟܢܐ ܕܒܫܡܫܐ ܐܦ ܒܐܪܒܥܐ: ܗ. ܢܟܢܐ ܡܢ ܠܬ̈ܠܬܐ ܕܚܡܫܝܢ ܒܫܡܫܐ ܦ̇ܪܐ. ܐܪܒܥܐ ܕܝܢ: ܠܒܢܝ̈ܢܫܐ ܕܚܡܫܝܢ ܒܐܪܒܥܐ ܡܫܡܫܗ. ܘܗܕܐ ܐܡܪ. ܓ̇ܠܘ ܕܐܡܫܐ ܕܐܝܬܘܗܝ، ܓܒܝܢ ܒܬ̈ܠܬܐ ܕܚܡܫܝܢ ܒܫܡܫܐ. ܒܗ̇ ܕܢܦܩܝܢ ܦܘܪ̈ܩܢܝܢ. ܘܡܫܡܠܝܢ ܓܒܝܢ. ܡܫܡ̈ܫܢܘܗܝ، ܠܡ ܕܚܒܝܒܝܢ ܓܒܝܢܗ. ܗܟܢܐ ܘܐܦ ܒܒܢܝ̈ܢܫܐ ܕܚܡܫܝܢ ܒܐܪܒܥܐ ܢܗܘܐ ܓܒܝܢ. ܒܪ ܡܒܪܪ ܐܝܬ ܠܝ ܕܢܦܪ ܦܘܪ̈ܩܢܝܢ ܘܢܓܒܪ ܓܒܝܢ. ܬܘܒ ܕܝܢ ܗܟܢܐ. ܓܒܝ ܒܢ ܕܚܡܫܝܢ ܒܐܪܒܥܐ ܕܢܫܒܩܝܢ. ܐܒܗܬܐ ܕܓ̈ܒܝܬ ܒܬ̈ܠܬܐ ܕܚܡܫܝܢ ܒܫܡܫܐ ܕܢܦܩܘܢ. ܬܘܒ ܕܝܢ ܗܟܢܐ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ،[2] ܓܒܝܢ ܒܬ̈ܠܬܐ ܕܦ̇ܩܕܝܢ ܚܕ ܐܠܗܐ

1) The words ܡܫܪ̈ܝܢ, etc., should probably be omitted, they appear to have been wrongly copied here from the following clause.

2) MS ܐܝܟܢܐ ܕܐܝܬܘܗܝ، *(sic)*.

ܒܗܠܝܢ ܕܝܢ ܟܕ ܢܦܩܝܢ ܠܡܪܕܘܬܐ ܕܐܘܢܓܠܝܘܢ. ܘܒܗܕܐ ܕܚܙܝܢ ܗܘܘ ܬ̈ܠܡܝܕܐ ܠܒܪܐ ܘܠܪܘܚܐ ܘܒܪܝܐ. ܕܗܘܘ ܦܐܪܩܠܝܛܐ ܐܘܟܝܬ ܩ̈ܕܝܫܐ ܚܠܦ ܒܢ̈ܝܢܫܐ. ܬܐܬܐ ܡܠܟܘܬܟ. ܗ. ܬܐܬܐ ܡܠܟܘܬܟ. ܘܬܬܦܢܐ ܠܢ ܡܢ ܐܚܠܘܦܝܐ ܕܢܝܟܐ ܕܢܫܬܠܡܟ ܒܠܝܢ ܒܝܕ ܚܘܒܒܐ ܒܢ̈ܝܐ ܘܕܘܒܪܐ ܡܫܡܠܝܐ. ܒܪ ܫܒܬܗ ܕܫܡܥ ܕܦܪܐ ܐܢܬ. ܠܘ ܠܡ̈ܠܐܟܐ ܕܐܬܦܘ ܥܝܢܟ ܐܝܟ ܕܒܪܐܝܬ ܘܡܝܒܐܝܬ ܠܘܬ ܫܘܒܚ ܒܪܘܟ. ܐܠܐ ܠܗ ܠܐܠܗܐ. ܘܬܬܐܡܪ ܬܐܬܐ ܡܠܟܘܬܟ. ܘܬܬܦܢܐ ܠܢ ܡܢܗ. ܒܪ ܫܒܬܗ ܚܪܡ ܘܐܪܒ ܗܘ ܒܝܬ ܘܒܠ ܢܫܝܐ ܘܚܘܒܬܐ. ܬܘܒ ܕܝܢ ܗܟܢܐ ܬܐܬܐ ܡܠܟܘܬܟ. ܗ. ܗܝ ܕܒܬܪܐ ܘܡܫܬܘܕܥܢܐ ܕܬܬܓܠܐ ܒܡܐܬܝܬܗ ܕܡܫܝܚܐ. ܐܠܐ ܒܒܪ ܐܡܪ ܐܢܫ. ܘܡܢܐ ܦܬܓܡܐ ܗܘܐ ܠܝ ܕܢܓܠܐ ܕܬܐܬܐ ܗܝ ܡܠܟܘܬܐ: ܘܐܡܪܝܢ ܕܣܟܝ. . ܚܕܐ ܡܢ: ܕܠܐ ܢܐܬܝܢ ܡܫܡܫܢܘܬܐ. ܐܠܐ ܫܒܩܐܝܬ ܒܕܘܒܪܐ ܡܬܝܪܐ. . ܕܬܬܪܝܢ ܕܝܢ: ܕܐܬܝܬܗܘܢ ܦܘܪܫܐ ܘܡܬܝܪܐ. ܦܠܓ ܡܦܩܝܢ ܠܗ ܕܬܐܬܐ. ܐܝܟ ܕܢܦܩܘܢ ܦܘܪܩܢܗܘܢ. ܬܘ ܠܡ ܒܪ̈ܝܟܘܗܝ ܕܐܒܝ ܘܝܪܬܐ. ܘܒܥܠ ܠܫܘܬܗ ܕܡܠܟܢ. . ܕܬܠܬ ܕܝܢ: ܕܗܘܐ ܗܝ ܕܠܝܬܐ ܕܒܢ̈ܝܐ ܦܬ̈ܓܡܐ. ܗܝ ܕܠܐ ܦܪܝܫܝܢ ܒܐܪ̈ܥܢܝܬܐ. ܐܠܐ ܡܦܩܝܢ ܠܒܝܬܪܬܐ. ܘܡܦܩܘܣܝܢ ܠܗܝܢ. ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܕܝܢܝ ܕܐܝܬ ܒܗ ܩܕܝܫܘܬܐ ܕܝܢܐ ܡܬܬܥܝܢܝܢ ܘܡܦܩܝܢ ܠܫܘܠܡܗ ܒܢ̈ܝܐ ܘܠܦܘܪܩܢܐ ܕܦܓܪ̈ܝܢ. ܬܘܒ ܕܝܢ ܗܟܢܐ ܬܐܬܐ fol. 173a ܡܠܟܘܬܟ. ܗ. ܠܡܒܪܝܢܘܬܐ ܘܡܫܬܘܕܥܢܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܦܪܐ ܡܠܟܘܬܐ. ܢܠܘ ܠܡ ܕܢܦܩܝܢ ܠܟܘܢ ܐܠܗܐ ܐܒܐ ܡܒܪܝܢܘܬܐ ܕܪܘܚܐ ܩܕ. ܘܡܛܠ ܕܒܬܪܝܢ ܫܘܦܪܐ ܕܚܙܝܢ

ܕܠܟܠ ܓܒܘ. ܕܠܟܠ ܐܬܪܘ. ܘܠܘ ܗܠܝܢ ܕܒܐܪܥܐ[1]). ܢܬܦܪܫ. ܫܡܥܘܢ. ܗ. ܐܝܟ ܠܐ ܐܝܬܘܗܝ، ܫܡܥܗ ܘܫܡܝܥܐ ܡܢ ܡܕܡ ܕܡܬܓܠܝܢ ܕܢܬܦܪܫ. ܫܡܥܘܢ. ܘܐܚܪܢܝܢ ܕܦܪܝܫ ܗܘ ܫܡܗ ܘܡܦܪܫܐ ܐܝܬܘܗܝ، ܘܡܘܗܒܐ ܕܡܦܪܫܢܘܬܐ. ܐܠܐ ܗܿܝ ܕܢܬܦܪܫ. ܫܡܥܘܢ ܗܕܐ ܐܝܬܝܗܿ. ܕܢܬܦܪܫ. ܫܡܥܘܢ ܒܬܪܥܝܬܐ. ܐܠܐ ܟܕ ܐܡܪ ܐܢܫ. ܘܡܕܥܐ ܘܬܪܥܝܬܐ ܡܢ ܗܕܐ. ܘܐܚܪܢܝܢ ܕܦܠܓ. ܡܕܡ ܠܒܪ ܕܡܬܪܥܝܢ ܕܡܦܪܫܐ ܗܘ. ܘܡܦܪܫ ܗܘ ܫܡܗ: ܡܬܪܓܡܝܢ ܕܠܐ ܦܘܠܓܐ ܕܢܗܘܐ ܒܢ̈ܘܗܝ: ܐܠܐ ܒܪ ܗܦܟܝܢ ܡܢ̈ܝܢܐ. ܐܝܟ ܕܗܘܐ ܐܡܝܪ. ܕܗܘܘ ܡܢ̈ܝܢܐ ܐܝܟܢܐ ܕܐܦ ܐܢܐ ܦܪܫ ܐܢܐ.. ܬܘܒ ܕܝܢ ܗܟܢܐ ܢܬܦܪܫ. ܫܡܥܘܢ. ܗ. ܢܬܦܪܫ. ܫܡܥܘܢ ܒܬܪܥܝܬܐ ܘܒܬܫܡܫܝܢ ܘܒܬܫܒܘܚܬܐ ܘܒܬܫܒ̈ܚܢ. ܐܝܟܢܐ ܕܗܘܦܐ ܡܦܪܫܝܢ ܒܪ ܐܢ̈ܫܝܢ. ܡܕܝܢ ܡܕܝܢ ܡܕܝܢ ܘܡܕܝ̈ܢܬܐ.. ܬܘܒ ܕܝܢ ܗܟܢܐ ܢܬܦܪܫ. ܫܡܥܘܢ. ܗ. ܗܿܝ ܕܢܬܦܪܫ. ܗܿܝ ܕܢܬܒܚܪ ܐܝܬܝܗܿ. ܘܗܟܢܐ ܡܬܓܠܝܢ ܠܘܬܗ. ܕܢܫܘܐ ܠܢ ܕܢܥܠܘܢ ܕܘܒܪ̈ܐ ܡܫܬܪ̈ܐ ܘܦܠܚ̈ܐ. ܐܝܟܢܐ ܕܒܪ ܢܣܝܡ ܠܢ ܒܢ̈ܝ ܐܢܫܐ. ܢܥܒܕܘܢ ܠܐܠܗܐ ܡܫܠܡܬ. ܐܝܟ ܗܿܝ ܕܢܣܒܘܢ ܒܒܪ̈ܟܘܢ ܦܠܚ̈ܐ ܘܢܥܒܕܘܢ ܠܐܒܘܗܘܢ ܕܒܫܡܝܐ. ܘܠܐ ܢܥܠܘܢ ܕܘܒܪ̈ܐ ܒܫ̈ܝܐ ܘܢܟ̈ܪܝܐ. ܕܢܣܒܘܢ ܠܢ ܘܢܐܟܪܘܢ ܕܗܒܢܐ ܬܫܡܫܬܐ ܗܝܡܢܘܬܗܘܢ. ܐܝܟ ܕܐܡܪ ܐܠܗܐ ܒܝܕ ܢܒܝܐ. ܕܫܡܥܝ ܡܫܠܡܬܘܢ ܗܘ ܡܬܒܪܟ ܒܝܬ ܒܫ̈ܡܝܐ.. ܬܘܒ ܕܝܢ ܗܟܢܐ ܢܬܦܪܫ. ܫܡܥܘܢ. ܗ. ܐܠܦ ܐܢܘܢ ܠܫܠܝܚܐ ܕܢܬܠܘܢ ܕܢܬܦܪܫ. ܫܡܥܘܢ ܒܡܗܝܡ̈ܢܐ ܘܒܠܐ ܡܗܝܡ̈ܢܐ. ܒܡܘܠܘܢ ܡܢ ܒܪ ܡܬܬܬܝܢ ܒܫܡܥܘܢ ܘܒܡܗܝܡܢܘܬܐ ܕܒܢܝ. fol. 172

1) MS ܕܒܫܡܝܐ (sic).

ܐܢ ܦܠܘܣܡܪ̈ܐ ܘܡܠܘܒܪ̈ܐ: ܐܢ ܕܓܠܝܠܘܬܐ ܘܐܢܫܝܘܬܐ. ܘܫܪܒܐ. ܠܘ ܒܢ̈ܝܐ ܕܐܠܗܐ ܐܝܬܝܗܘܢ. ܘܐܦܠܐ ܗܘ ܐܒܘܗܘܢ ܐܝܬܘܗܝ. ܐܠܐ ܐܝܬܝܗܘܢ ܒܢ̈ܝܐ ܕܦܘܪܢܐ. ܐܝܟ ܕܐܡܪ ܡܫܝܚܐ ܠܘܬ ܝܗܘ̈ܕܝܐ. ܘܐܝܟ ܕܐܡܪ ܗܘ ܐܠܗܐ. ܒܢ̈ܝܐ ܪܒܝܬ ܘܪܡܪܡܬ: ܘܗܢܘܢ ܐܡܠܝܘ ܒܝ. ܘܒܢ̈ܝܐ ܢܘܟܪ̈ܝܐ ܢܬܟܠܘܢ ܘܢܬܚܓܪܘܢ ܡܢ ܫܒܝ̈ܠܝܗܘܢ. ܐܝܕܐ ܓܝܪ ܫܘܬܦܘܬܐ ܐܝܬ ܠܢܘܗܪܐ ܥܡ ܚܫܘܟܐ. ܐܡܪ ܫܠܝܚܐ. ܘܐܝܠܐ ܠܗܠܝܢ ܐܝܬ ܠܗܘܢ ܐܚܝܢܘܬܐ ܘܫܘܬܦܘܬܐ ܠܘܬ ܐܠܗܐ. ܘܒܙܒܢܐ ܠܐ ܡܬܩܪܝܢ ܐܒܘܗܘܢ. ܡܛܠ ܕܠܘ ܕܘܡܝܐ ܕܝܠܗ ܓܒܝܠܝܢ ܒܗܘܢ. ܐܝܟ ܗ̇ܢܘܢ ܡܬܝܪ̈ܐ. ܐܠܐ ܕܘܡܝܐ ܕܦܘܪܢܐ. ܗܢܘܢ ܡܛܠ ܕܩܕܡ ܠܗ ܠܐܠܗܐ ܐܒܘܢ. fol. 172a ܟܕ ܐܝܬܝܗܘܢ ܫ̈ܒܝܐ: ܡܛܠܗ ܡܬܠܠܝܢ. ܠܐ ܓܝܪ ܐܠܐ ܐܝܬܘܗܝ ܐܠܗܐ ܐܒܐ ܕܫܒܝܐ. ܐܝܟ ܕܠܐ ܐܝܬ ܠܗ ܠܢܘܗܪܐ ܘܒܢ̈ܝܐ ܫܘܬܦܘܬܐ ܠܘܬ ܚܫܘܟܐ ܘܦܘܪܬܐ. ܡܢܘܡ ܐܠܝܢ ܕܩܕܡ ܠܗ ܠܐܠܗܐ ܐܒܘܢ: ܕܗܘ ܠܗܘܢ ܕܢܗܘܘܢ ܡܬܝܪ̈ܐ. ܘܦܬ̈ܓܡܐ ܥܠ ܒܡܢܐ ܕܚܝ̈ܝܐ.

ܥܠܬܐ ܫܬܝܬܝܬܐ ܕܡܛܠ ܐܝܕܐ ܥܠܬܐ ܟܕ ܐܡܪ ܐܒܘܢ.

ܐܘܩܦ ܗ̇ܝ ܕܒܫܡܝܐ: ܠܡܢܐ: ܠܘ ܒܟܠ ܐܬܪ ܐܝܬܘܗܝ ܐܠܗܐ ܠܐ ܡܬܚܒܫܢܝܬ. ܘܐܡܪܝܢ ܗ̇ܝ ܕܒܫܡܝܐ: ܐܡܪ: ܠܘ ܕܢܒܝܘܐ ܕܬܡܢ ܡܫܒܚ ܐܠܗܐ. ܐܠܐ ܕܠܪ̈ܒܢܐ ܕܐܝܠܝܢ ܕܡܢܠܝܢ ܢܬܦܢܘܢ، ܡܢ ܐܪܥܐ ܘܐܪ̈ܒܥܬܐ ܘܦܘܩܕܢܘܗܝ، ܠܪ̈ܘܡܐ. ܕܢܬܪܒܐ ܗ̇ܠܝܢ ܕܒܫܡܝܐ ܘܫܒܝ̈ܚܬܐ. ܐܝܟ ܕܐܡܪ ܒܪܘܟܬܐ ܐܚܪܬܐ. ܠܐ ܬܦܪܘܢ ܐܒܐ ܒܐܪܥܐ. ܚܕ ܗܘ ܓܝܪ ܐܒܘܟܘܢ ܕܒܫܡܝܐ. ܢܒܥܐ ܡܛܠ ܕܡܬܪܢܝܬܐ ܕܝܠܗ ܗ̇ܘ. ܕܢܬܪܒܐ ܢܚܘܢ ܗܠܝܢ ܕܠܠ. ܐܦ ܫܠܝܚܐ ܗ̇ܘܢܐ ܐܡܪ.

ܠܘܬܐ ܐܝܬܘܗܝ. ܐܒܐ ܕܝܢ: ܫܘܐܒܐ ܕܠܝܬܐ ܕܒܠܝܫ ܚܙ. ܒܙ ܒܗܿ، ܕܐܡܪ ܠܝ ܕܐܡܪܘ ܐܒܘܢ ܠܘܬܐܝܬ. ܗܠܝܢ ܐܠܦ ܠܝ.. ܚܙܐ: ܕܚܙܐ ܠܘܫܒܐ ܒܙܘܢܐ ܐܝܬܘ.. ܕܬܪ̈ܬܝܢ: ܙܕܩ ܠܝ ܕܢܓܠܐ ܐܦܣܝܢ ܠܘܬܐܝܬ.. ܕܬܠܬ: ܐܝܟܢܐ ܕܢܓܠܠ ܠܝܡܘܬܐ. ܒܗܿ، ܕܫܦܝܢ ܡܠܟܐ ܒܡ ܡ̈ܐܟܐ. ܘܒܬܪ̈ܐ ܒܡ ܡܫܒܚܐ. ܘܪ̈ܕܝܐ ܒܡ ܡܬܬܪ̈ܕܝܐ. ܘܫܒܝ̈ܚܐ ܒܡ ܫ̈ܠܐ. ܒܗܿ، ܕܚܙ ܐܒܐ ܐܝܬ ܠܗܘܢ ܘܚܙ ܠܘܬܐ ܒܪܘܚ.. ܐܒܘܢ ܕܒܫܡܝܐ ܐܡܪܘ ܘܩܪܘ: ܠܐ ܡܒܝܠ ܡܫܘܪܐ ܫܠܡܘܬܐ ܕܦܘܠܚܢܐ. ܘܡܫܒܘܚܘܬ ܦܢܝܐ ܘܠܐ ܡܬܒܝܢܘܬܐ.. fol. 171b ܕܐܬ̈ܒܒ: ܐܝܟܢܐ ܕܢܓܠܠ ܡܢ ܒܢܝܬ ܫܘܡܠܐ ܘܦܢܝܐܬܐ ܘܒܠܒܒܘܬܐ. ܘܢܐܦܘܪ ܠܝ ܒܫܦܟܐ ܕܠܘܬ ܚܙ̈ܐ. ܐܡܪ ܠܝ ܕܦܪܘ ܐܒܘܢ ܘܠܐ ܐܒܝ. ܐܝܟ ܕܢܬܒܪ ܒܫܦܟܐ. ܘܠܐ ܢܬܓܠܠ ܒܦܢܝܬܐ.

ܒܠܬܐ ܫܡܒܫܬܐ ܕܐܠܝܢ ܐܝܬܝܗܘܢ ܕܢܦܫ ܠܗܘܢ ܫܡܐ

ܕܐܒܐ. ܘܐܝܬܘܗܝ، ܐܠܗܐ ܐܒܘܗܘܢ: ܘܐܠܝܢ ܠܐ. ܘܐܡ̈ܪܝܢ ܕܗ̇ܢܘܢ ܡ̈ܢ ܕܦܝܢ ܫܘܒ̈ܚܐ ܕܒܪ̈ܐ. ܘܡܓ̈ܠܠܝܢ ܡ̈ܠܐ ܒܢ̈ܒܬܐ. ܘܦܝܢ ܕܒܪ̈ܐ ܡܫܝܬ̈ܐ. ܐܢ ܝܦܘܡܐ. ܘܐܢ ܝܠܘܬܐ. ܘܐܢ ܢܒܘܬܐ ܘܒܕܝܫܘܬܐ. ܘܐܢ ܡܪ̈ܚܡܢܘܬܐ ܘܡܫܝܢܘܬܐ ܘܕܫܪܒܐ. ܗ̇ܢܘܢ ܐܝܬܝܗܘܢ ܕܡܬܩܪܐ ܐܠܗܐ ܐܒܘܗܘܢ ܒܫܪܪܐ. ܘܗ̇ܢܘܢ ܐܝܬܝܗܘܢ ܒܢ̈ܘܗܝ، ܕܠܐ ܦܘܫܒܐ. ܐܝܟ ܕܗܘ ܡܪܝܐ ܐܡܪ. ܗܘܘ ܡܒܠ ܠܘܬܪܐ: ܐܝܟܢܐ ܕܐܒܘܟܘܢ ܕܒܫܡܝܐ ܠܘܬܪ ܗܘ. ܘܗܘܘ ܡܪ̈ܚܡܢܐ. ܐܝܟܢܐ ܕܐܒܘܟܘܢ ܕܒܫܡܝܐ ܡܪܚܡ ܗܘ.. ܗ̇ܠܝܢ ܕܝܢ ܕܦܝܢ ܫܘܒ̈ܚܐ ܝܘ̈ܢܝܐ. ܘܡ̈ܠܐ ܠܦܪ̈ܝܐܬܐ: ܘܐܝܬ ܠܗܘܢ ܕܒܪ̈ܐ ܒܢ̈ܝܐ: ܐܢ ܕܫܘܒܚܐ ܘܦܢܝܐܬܐ.

ܡܕܝܢܐ ܡܒܠܗ ܠܪܘܚܐ: ܒܪ ܒܢܝܗ ܠܒܪ ܐܝܬܘܗܝ. ܘܡܫܟܐ ܠܗ ܒܐܘܣܝܐ: ܘܩܝܘܡܗ ܬܘܒ. ܐܠܐ ܡܛܠܬܗ ܩܒܠܗ. ܕܒܢܝ ܡܢܚܡܢܘܬܐ ܕܠܗ ܢܬܠܒܘܗܝ، ܠܗ. ܒܝܢ ܕܝܢ ܐܝܟ ܗܝܡܢܐ fol. 171a ܩܒܠܗ ܠܡܐܢܝܘܬܐ ܕܪܘܚܐ ܡܕܝܢܐ. ܐܝܟ ܕܢܒܘܝܢ ܒܬܐܘܪ̈ܝܐܣ ܚ̈ܠܝܬܐ.

ܒܠܬܐ ܬܠܝܬܝܬܐ ܕܡܬܠܡܕܢܐ ܬ݁ܠܬ ܠܝ ܕܢܦܪܐ ܠܐܠܗܐ ܐܒܘܢ. ܘܐܡܪܝܢ: ܚܙܐ ܡܢ: ܕܢܒܥܘܢ ܠܝ ܦ̈ܠܚܬܐ ܕܢܣܒܢ. ܗ̇ܝ ܐܡܪ ܐܒܐ ܕܗܦܟܝܢ ܐܢܫ̈ܘܗܝ. ܘܗ̇ܝ ܕܗܦܟܝܢ ܒܢ̈ܝܐ ܠܐܒܘܗܝ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܡܛܠ ܕܐܬܠܡܝܕܐ ܦܘܪܩ. ܒܡ ܐܠܝܢ ܕܡܬܦܪܩܝܢ ܠܝܠܘܬܐ ܘܢܨܒܐ ܕܒܥܘܬ ܐܒܘܢ. ܘܡܕܝܢܐ ܡܢ ܗ̇ܝ ܕܡܫܘܒ ܒܪ ܢܘܕܥ. ܒܕ ܦܐܡ ܗܘܐ ܕܢܦܠܐ ܦܪܘܩ ܕܢܐܒܘܗܝ، ܘܒܕ ܫܡܥ ܠܝ ܕܦܪܩܝܢ ܠܐܠܗܐ ܐܒܘܢ. ܒܕ ܦܪܩܝܢ ܕܢܦܠܐ: ܡܬܡܛܝܠ ܘܚܪܡ. ܐܝܟ ܡܠܬܐ ܕܐܬܬܐ ܐܡܪ ܕܢܦܪܩ ܒܒܪܗ. ܘܐܝܬ ܠܗ ܐܒܐ ܢܦܠܬܐ. ܘܒܪ ܫܒܬܗ ܕܦܪܩܐ ܐܒܐ: ܦܪܩ ܗ̇ܘ ܘܐܙܠ ܡܢ ܡܕܡܘܗܝ.. ܕܬܠ̈ܬ: ܕܢܦܪܘܩ ܠܝ ܕܢܦܩ ܠܐܠܗܐ. ܘܕܢܒܥܕ ܒܢܝܗ. ܘܢܦܠܪ ܦܘܩ̈ܕܢܘܗܝ، ܒܕ ܫܡܥܗ ܕܐܒܐ. ܘܕܒ̈ܢܝܐ ܘܕܐܚܝܢܘܬܐ ܕܒܢܝܬܘܢ[1].. ܕܐܬ̈ܒܒ: ܕܢܐܠܦ ܠܝ ܕܢܫܬܐ ܒܡ ܕܗܘܡܝܐ ܕܐܠܗܐ ܒܠ ܒܡܘܐ ܕܐܬܚܝܐ ܠܒܪܢܫܐ ܕܢܬܗܘܡܐ ܒܐܠܗܐ. ܐܝܟ ܒܢ̈ܝܐ ܕܐܬܒܢܝܢ ܒܡܘܗ̈ܡܘܗܝ ܫ̈ܘܒܕܐ ܕܐܒܘܗܘܢ ܕܒܫܡܝܐ ܠܒܪ ܗܘ.

ܒܠܬܐ ܪ̈ܒܝܥܝܬܐ ܕܡܛܠ ܐܝܕܐ ܒܠܬܐ ܐܒܘܢ ܐܡ̣ܪ ܠܝ ܕܦܪܘ. ܘܠܘ ܐܒܝ. ܘܐܡܪܝܢ: ܡܛܠ ܕܐܒܘܢ ܫܘܕܥܐ

1) Perhaps we should read ܕܒܢܝܬܘܢ.

ܐܒܐ ܕܬܠܡܝܕܐ ܐܝܬܘܗܝ.. ܡܬܐܡܪ ܛܘܒ. ܐܒܐ: ܐܝܟ ܕܡܢ ܐܣܝܪܐ. ܐܒܝܕܐ ܕܢܦܠܝܢ ܠܒܪܐ ܗܒܐ ܘܡܣܝܪܐ. ܘܦܪܝܢ ܠܗ ܐܒܐ: ܟܕ ܡܣܬܪܩܝܢ ܠܗ ܒܡܕܪܐ.. ܘܐܦ ܒܢܝܐ ܐܚܪܢܐ ܡܬܒܥܝܢ ܐܢܫ ܕܡܬܐܡܪ[1]) ܐܒܐ ܠܒܢܝܢܐ.

ܒܠܬܐ ܬܪܝܢܝܬܐ ܕܒܐܝܢܐ ܡܢ ܩܠܝܢ ܙܢܝܐ ܕܐܬܐܡܪܘ ܡܬܐܡܪ ܐܠܗܐ ܐܒܐ ܕܝܠܝ. ܘܐܡܪܝܢ ܘܠܐ ܟܢܫ ܡܢ ܩܠܝܢ. ܐܠܐ ܡܬܐܡܪ ܐܠܗܐ ܐܒܐ ܕܝܠܝ: ܐܝܟ ܕܡܢ ܒܟܝܢܐ. ܡܛܠ ܠܒܪ ܕܐܬܝܠܕܝܢ ܡܢ ܚܕܐ ܟܝܢܐ ܕܡܫܡܫܢܘܬܐ ܡܪܐܢܝܬܐ ܝܕܝܥ ܘܡܫܝܚܐ. ܡܛܠܗܕܐ ܗܟܝܠ ܐܢܫܐ ܕܝܠܗ. ܘܒܢܝܐ ܕܐܒܘܗܝ ܫܡܝܢܐ. ܗܘܝܘ ܠܒܪ ܡܢܘܢܐ ܕܐܝܠܝܢ ܕܡܢ ܚܕܐ ܟܝܢܐ ܡܬܝܠܕܝܢ. ܐܢܫܐ ܕܝܚܝܕܐ ܡܫܬܡܗܝܢ. ܘܒܢܝܐ ܕܗܘ ܕܐܘܠܕ ܐܢܘܢ. ܗܟܝܠ ܡܬܐܡܪ ܐܠܗܐ ܐܒܐ ܕܝܠܝ: ܡܛܠ ܕܐܘܠܕ ܠܝ ܡܢ ܡܟܢܫܘܬܐ. ܟܕ ܐܝܬܘܗܝ ܡܪܝܐ. ܘܠܗܕܐ ܗܘܐ ܢܘܟܝܢ ܐܘܢܓܠܝܣܛܐ ܟܕ ܐܡܪ. ܕܢܣܒ ܠܗܘܢ ܫܘܠܛܢܐ ܕܒܢܝܐ ܕܐܠܗܐ ܢܗܘܘܢ. ܕܠܘ[2]) ܡܢ ܕܡܐ ܘܠܘ ܡܢ ܨܒܝܢܐ ܕܒܣܪܐ. ܘܠܐ ܡܢ ܨܒܝܢܐ ܕܓܒܪܐ. ܐܠܐ ܡܢ ܐܠܗܐ ܐܬܝܠܕܘ. ܘܗܟܢܐ ܐܦ ܫܠܝܚܐ ܦܘܠܘܣ ܐܡܪ. ܕܠܐ ܢܣܒܬܘܢ ܪܘܚܐ ܕܥܒܕܘܬܐ ܠܕܚܠܬܐ. ܬܘܒ ܐܡܪ. ܕܐܬܝܬܘܢ ܐܢܫܐ ܕܡܫܝܚܐ. ܘܒܢܝ ܝܪܬܘܬܗ ܕܡܫܝܚܐ. ܘܐܦ ܕܗܘ ܒܗܡ ܕܦܘܠܘܣ ܐܡܪ. ܕܐܘܩܪ ܫܡܥܘܢ ܠܐܢܫܝ. ܗܟܝܠ ܐܢܫܐ ܝܕܝܢ ܕܡܫܝܚܐ. ܘܐܝܬܝܢ ܘܒܢܝܐ ܕܐܒܐ ܫܡܝܢܐ. ܒܪܡ ܕܝܢ ܡܫܝܚܐ ܒܪ ܒܢܝܐ ܕܐܒܐ. ܝܕܝܢ ܕܝܢ ܒܢܝܐ ܕܠܒܝܬܐ. ܘܡܫܝܚܐ ܗܟܝ: ܠܘ ܟܕ ܗܘܝܘ ܒܠ ܢܘܫܐ

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1) Read ܕܢܬܐܡܪ (?). 2) MS ܘܠܘ.

ܐܠܗܐ ܐܒܘܗܝ ܘܐܠܗܝܢ ܠܐ.. ܕܪ̈ܬ: ܡܬܠܡܕܢܐ ܒܪ ܐܡܪ ܐܒܘܢ: ܐܘܩܦ ܗ̇ܝ ܕܒܝܡܝܢܐ. ܕܠܡܢܐ: ܠܐ ܐܝܬܘܗܝ ܐܦ ܒܐܪܥܐ. ܘܒܐܐܪ. ܘܒܫܡܝܐ. ܘܒܥܠܡܐ ܟܠܗ ܠܐ ܡܣܬܝܟܢܘܬܐ.

ܬܠܬܐ ܡܕܡܝܬܐ. ܕܒܒܬܐ ܕܥܝ̈ܢܐ ܡܬܐܡܪ ܐܒܐ. ܘܐܬܡܪܝܢ ܕܐܒܐ ܒܬܪܝܢ ܥܝ̈ܢܐ ܡܬܐܡܪ. ܒܥܝܢܐ ܘܓܕܝܫܐ. ܘܗ̇ܘ ܗ̇ܒܘܬ ܘܒܪܐ. ܘܐܒܐ ܗ̇ܝ ܒܥܝܢܐ: ܐܝܬܘܗܝ ܬܠܝܬܝܘܬ. ܐܒܐ ܢܘܗܪܐ. ܘܐܒܐ ܡܢܗܪܐ. ܘܐܒܐ ܗ̇ܝ ܢܘܗܪܐ ܐܝܬܘܗܝ: ܐܝܟ ܐܕܡ ܕܐܝܬܘܗܝ ܐܒܘܗܝ ܕܐܒܪܗܡ. ܐܒܐ ܕܝܢ ܡܢܗܪܐ ܐܝܬܘܗܝ ܐܝܟ ܐܒܪܗܡ ܕܐܝܬܘܗܝ ܐܒܘܗܝ ܕܐܝܣܚܩ.. ܗ̇ܒܘܬ ܘܒܪܐ ܒܥܝܢܐ ܐܦ ܗ̇ܘ ܬܠܝܬܝܘܬ ܐܝܬܘܗܝ. ܘܡܬܐܡܪ ܢܘܗܪܐ ܘܡܢܗܪܐ.. ܐܒܐ ܕܝܢ ܓܕܝܫܐ ܒܪ̈ܢܫܐ ܦ̈ܠܓܐܐ ܘܡܫܬܡ̈ܠܝܢܐ ܐܝܬܘܗܝ.. ܡܬܐܡܪ ܗ̇ܟܝܢ ܐܒܐ: ܘܦܠܓܘ̈ܬܐ ܕܗܝܡܢܘܬܐ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܕܒܝܫܘܥ ܡܫܝܚܐ ܐܢܐ ܐܘܠܕܬܟܘܢ ܒܣܒܪܬܐ.. ܘܐܦ ܗ̇ܢܘܢ ܬܠܬܡܐܐ ܘܬܡܢܬܥܣ̇ܪ ܐܦܝܣܩܘ̈ܦܐ: ܡܬܐܡܪܝܢ ܐܒܗ̈ܬܐ.. ܡ̇ܬܐܡܪ ܠܓܒܪ ܐܒܐ: ܐܝܟ ܕܡܢ ܕܘܒܪܐ ܘܒܢ̈ܝܐ. ܐܝܢ ܦܓܪܐ ܘܐܢ ܒܬܪܐ. ܐܝܟ ܕܐܡܪ ܡܫܝܚܐ ܠܝ̈ܘܕܝܐ ܕܐܝܬܝܗܘܢ ܒܢ̈ܘܗܝ ܕܦܓܪܐ. ܡܛܠ ܕܡܬܒܣܝܢ ܗܘܘ [ܒܗܘܢ][1] ܒܢ̈ܘܗܝ ܘܕܒܪ̈ܘܗܝ ܘܡܫܒ̈ܚܢܘܬܗ ܕܦܓܪܐ.. ܡܬܐܡܪ ܬܘܒ ܐܒܐ: ܐܦ ܗ̇ܘ ܕܡܩܒܠ ܠܗ ܠܐܢܫ ܡܢ ܡܥܡܕܐ. ܐܡܪܝܢ ܠܒܪ ܕܡܥܡܕܝܢ ܠܗ ܕܦܠܚ ܐܒܘܗܝ ܐܝܬܘ̄. ܡܬܐܡܪ ܬܘܒ ܐܒܐ: ܐܦ ܓܒܪܗ ܕܐܠܦ. ܐܬܩܪܝܢ ܠܒܪ ܕܪܒܐ fol. 170b

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1) MS omits.

ܠܦܘܪ̈ܢܐ ܘܡܟ̈ܒܪܐ: ܢܦܩܐ ܠܐܠܗܐ ܫܡܝܢܐ ܐܒܘܢ.. ܘܗܫ ܠܒ̣ܪܗ ܕܐܠܗܐ ܐܒܐ: ܡܢ ܒܚܝܪܐ ܗܘܐ ܠܗ ܐܒܐ. ܐܡܪ ܓܝܪ ܠܘܬ ܒܪܐ ܒܝܕ ܒܡܪܝ ܕܗܘܝܘ ܒܪܝ. ܒܪ ܒܗ̇ܘ ܕܐܡܪ ܕܗܘܝܘ ܒܪܝ: ܠܘ ܒܪܐ ܒܒܪܗ ܐܝܟ ܕܐܡܪܝܢ ܐܪ̈ܐܘܠܝܢܘ. ܐܝܬܘܗܝ، ܓܝܪ ܒܪܗ ܒܟܝܢܐܝܬ ܘܐܘܣܝܐܝܬ ܘܡܬܘܡܐܝܬ. ܕܝܠܕܗ ܠܥܠ ܡܢ ܙܒܢܐ ܘܥܕܢܐ. ܐܠܐ ܡܛܠ ܕܒܣܪܐ ܗܘܐ ܘܐܬܝܠܕ: ܒܪ ܐܬܩܪܝ ܘܒܡܪܝ ܟܠܗ، ܘܢܒܝܗ ܕܗܘܝܘ ܒܪܝ، ܢܒܝܒܐ. ܡ̇ܕܝܢ ܒܗ، ܕܐܡܪ ܕܗܘܝܘ ܒܪܝ: ܡܢܒܝܘ ܢܒܝܗ ܕܒܪܗ ܒܢܝܐ ܐܝܬܘܗܝ، ܕܒܣܪܐ ܗܘܐ ܘܐܬܓܠܝ ܒܒܣܪ. ܘܒܪ ܐܡܪ ܕܗܘܝܘ ܒܪܝ: ܒܐܝ̈ܕܘܗܝ ܠܟܠܗܘܢ ܡܗܝ̈ܡܢܐ ܐܝܠܝܢ ܕܡܟܬܒܝܢ ܒܢ̈ܝܐ ܕܝܠܗ ܦܪܐ ܐܢܘܢ. ܘܡܬܠܡܕܐ ܐܦܝܢܝܢ [ܒܪ] ܫܒܬܗ ܕܡܟܬܒܝܢ: ܦܪܝܩ ܐܒܘܢ ܕܒܫܡܝܐ.

ܡܢ ܒܬܪ ܕܝܢ ܕܡܫܠܡ ܒܗܢܐ ܨܠܘܬܐ ܗܕܐ: ܦܬܚ ܦܘܡܐ ܘܐܡܪ ܐܒܘܢ ܕܒܫܡܝܐ. ܗ. ܐܒܘܢ ܕܒܫܡܝܐ: ܨܠܘܬܐ ܗܝ، ܕܦܐܪ̈ܪܗܣܝܐ. ܕܡܫܘܝܐ ܠܗ ܠܡܒܥܘܬܐ ܒܢ̈ܝܐ ܕܐܠܗܐ. ܘܐܝܬ ܒܗ ܬܘܕܝܬܐ ܕܒܥܒܘܕܐ ܘܪܚܡܬܐ ܕܡܠ̈ܟܬܐ.. ܘܬܘܒ ܠܗܘܬܐ ܒܠܚܘܕܝܬܐ ܕܡܢ ܒܪ̈ܝܬܐ. ܘܫܒܪܐ ܘܫܘܒܚܐ ܕܥܠܡ̈ܐ.

fol. 17 ܐܒܘܢ ܕܒܫܡܝܐ. ܗ. ܟܠ ܨ̈ܠܘܬܐ ܦܠܓ̈ܘܬܐ ܪܒܬܐ ܘܗܫ ܠܗ ܕܕܟ̇ܝܬ ܗܘܕܝܐ.. ܚܕܐ ܡܢ: ܕܒܫܡܝܐ ܘܬܢܝܢܐ ܡܬܐܡܪ ܐܒܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܘܒܐܝܕܝܐ ܙܒܢܐ ܡܬܩܪܐ ܐܠܗܐ ܐܒܐ ܕܝܠܢ. ܘܒܝܢ ܒܢ̈ܝܐ ܕܝܠܗ.. ܕܬܠ̈ܬ: ܕܡܠܟܘܬܐ ܬ̇ܐܬܐ ܠܢ ܡܫܝܚܐ ܕܢܦܩܐ ܠܐܠܗܐ ܐܒܘܢ.. ܕܐܪ̈ܒܥ: ܘܡܠܟܘܬܐ ܐܒܘܢ ܐܡܪ ܠܗ ܕܐܡܪܘ: ܘܠܘ ܐܒܝ.. ܕܚܡ̈ܫ: ܕܐܝܠܝܢ ܐܝܬܝܗܘܢ ܕܢܦܩ ܠܗܘܢ ܗܢܐ ܫܡܐ ܕܐܒܐ. ܘܐܝܬܝܗܘܢ،

ܒܬܪ ܕܢܦ̈ܩܘܕܐ. ܐܝܟܢܐ ܕܠܐ ܢܦܘܩ ܪܒ̈ܝܢܗ ܕܒܝܬܐ ܒܬܘܐ. ܡܒܐ ܕܡܬܒܛܠܐ ܒܗܢܐ ܠܗ ܠܦܘܠܚܢܐ ܕܐ̈ܪܐ. ܒܪܡ ܡܐܬܩܠܢܘܬܐ ܦܠܚܐܬܐ ܐܝܬܝܗܝܢ. ܘܡܛܠܗܢ ܗܟܢ ܐܝܬܝܗܝܢ ܬܪ̈ܝܢܬܐ ܘܡܠܝܫ̈ܬܐ. ܘܡܛܠܗܢ ܠܐ ܬܪ̈ܝܢ ܘܠܐ ܡܠܝܫ̈ܢ. ܘܗܝ ܡܐܬܩܠܢܘܬܐ ܕܐܡܪܬܐ. ܬܘܒ ܘܬܘܒ. ܘܫܠܡ ܗ̇ܝ ܕܕܠܐ ܫܘܒܚܐ ܘܕܠܐ ܒܗܬܬܐ ܢܬܘܐ ܠܫܘܒܚܘܬܐ ܕܐ̈ܪܐ ܕܒܐ ܒܟܠ.. ܘܗ̇ܝ ܐܚܪܬܐ ܕܐܡܪܬܐ. ܬܘܒ ܘܬܘܒ ܗ̇ܢܐ ܕܕܒܝܚܘܬܐ ܐܠܗܝܬܐ ܐܬܬܠܒܫܬ ܕܒܐܝܬ ܘܙܪܒܐ. ܬܪ̈ܝܢܬܐ ܘܡܠܝܫ̈ܬܐ ܐܝܬܝܗܝܢ. ܘܐܦ ܒܚܪܬܐ. ܐܠܐ ܗ̇ܝ ܕܒܬܪܬܐ ܦܫܝܛܐ ܕܬܬܪ̈ܝܢ. ܐܠܐ ܚܕ ܬܪ̈ܝܢܗ. ܘܠܐܚܪ̈ܝܢܘܬܐ ܕܙܒܢܐ ܕܐܝܬ ܒܗܝܢ ܕܠܐ ܬܪ̈ܝܢ. ܘܐܚܪ̈ܝܢܘܬܐ ܕܠܐ ܡܠܝܫ̈ܢ.. ܬܘܒ ܕܝܢ ܐܦ ܗܕܐ ܐܚܪܬܐ ܙܕܩ ܕܢܕܥ. ܕܗ̇ܝ

ܕܐܡ̈ܪ ܡܫܡܫܢܐ ܡܢ ܡܕܡ ܕܡܟܪܙ ܦ̇ܐܬܘܠܝܩܐ. ܬܘܒ fol. 169b

ܙ̈ܘܓܐ ܡܢ ܡܕܢܚܐ ܢܒܒܐ: ܬܫܪ̈ܬܐ ܗܝ.. ܘܗܪܘܒܐ ܫܠܡ ܦܠܐܘܢ ܬܠܝܬܝܐ. ܘܡܫܪܝܐ ܒܡܦܠܐܘܢ ܕܒܝܒܢܐ. ܢܣܒܐ ܗܒܝܠ ܕܟܠܗ ܗܢܐ ܡܦܠܐܘܢ ܕܒܝܒܢܐ: ܠܘܬ ܐܒܐ ܫܕܪ.. ܡܢ ܒܬܪ ܠܒܪ ܕܦܩܝܐ ܘܫܩܠ ܒܗܢܐ ܐܡ̇ܪ ܨܠܘܬܐ ܗܕܐ. ܐܠܗܐ ܐܒܘܗܝ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܗ. ܒܗܕܐ ܕܝܢ ܨܠܘܬܐ ܡܬܒܥܐ ܠܘܬ ܐܒܐ: ܕܢܕܒܪܢ ܢܦܫܬܢ ܘܦܓܪ̈ܝܢ. ܐܝܟܢܐ ܕܒܥܡ ܕܒܝܢܘܬܐ: ܨܠܘܬܐ ܗܝ ܕܐܠܦ ܡܪܢ ܠܬܠܡܝܕܘܗܝ ܢܬܠܐ. ܘܒܦܪܨܘܦܐ ܕܠܐ ܒܗܝܬ. ܗ. ܠܐ ܒܗܝܬ ܒܣܛܢܬܐ ܕܒܥܐ ܦܘܪܩܢܐ. ܘܠܐ ܒܗܝܬ ܒܣܛܢܬܐ ܕܠܝܠܬܐ ܕܦܓܪ. ܢܛܪܘܢ ܕܢܒܥܐ ܠܝ. ܗ. ܕܐܦ ܢܘܗܪܐ ܕܒܪ ܕܒܝܬ ܡܢܠܝܢ ܨܠܘܬܐ ܗܕܐ. ܐܠܐ ܦܪܘܫܘܬܐ ܗܝ ܕܢܠܐ ܒܝܬ ܨܠܘܬܐ ܗܕܐ.. ܬܘܒ ܡܦܪܫܘܬܐ ܗܝ. ܕܒܪ ܐܝܬܝܗ

ܕܢܐܡܪ ܗܪܟܐ. ܥܠ ܨܠܝܒܘܬܐ ܕܪܚܡ ܒܚܘܒܐ ܥܠ ܢܦܫܗ. ܘܥܠ ܚܫ̈ܘܗܝ. ܘܥܠ ܡܘܬܐ.. ܘܡܫܡܠܝܘܬܐ ܟܕ ܐܟܪܙܘܗܝ. ܕܒܡܘܪ̈ܒܐ ܠܐ ܙܪܘ ܠܢܝܢ ܡܢ ܚܫ̈ܘܗܝ ܘܠܐ ܡܢ ܡܘܬܐ ܕܒܢܝܚܡ ܨܠܝܒܐ ܥܠ ܐܦ̈ܘܗܝ. ܗܢܘ. ܐܠܐ ܒܚܘܒܐ ܗܘ ܕܡܦܪܫ: ܗܘ ܕܪܚܡ ܨܠܝܒܐ ܥܠ ܐܦ̈ܘܗܝ ܘܥܠ ܐܪ̈ܙܐ. ܘܥܠ ܚܫ̈ܘܗܝ. ܘܥܠ ܡܘܬܐ.. ܚܙܐ ܗܟܢ: ܐܝܟܢܐ ܕܐܡܪ ܫܘܒܚܐ ܕܐܠܗܐ ܐܒܐ ܘܒܪܐ.. ܕܬܬ̈ܕܡܘܢ ܕܝܢ: ܐܝܟܢܐ ܕܐܡܪ ܢܗܘܘܢ ܢ̈ܟܣܘܗܝ ܕܐܠܗܐ.. ܕܬܬ̈ܠ ܬܘܒ: ܐܝܟܢܐ ܕܐܡܪ ܬܗܘܐ ܦܠܚܘܬܐ ܕܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ. ܠܐ ܒܪܝܬܐ fol. 169a
ܘܦܪ̈ܘܫܘܬ ܒܐܣܘܬܐ.. ܕܐܬ̈ܟܒ ܬܘܒ: ܟܬܒ ܫܘܒܚܬܐ ܕܐܪ̈ܙܐ. ܐܝܟܢܐ ܕܡܫܬܠ ܠܡܘܬܐ ܘܐܡܪ. ܐܬܦܣ ܥܠܝܢ ܒܪ̈ܚܡܐ ܘܒܚܢܢܐ ܘܦܪܘܩ ܠܡܘܬܟ ܘܢܦܩ ܠܢܬ̈ܘܬܟ. ܒܝܕ ܒܥܠܝܕܐ ܡܢ ܗܠܝܢ ܕܒܡܘ̈ܬܐ ܕܐܡܪܝܢ: ܕܪܚܡ ܚܕ ܨܠܝܒܐ ܥܠ ܐܦ̈ܘܗܝ. ܘܚܕ ܥܠ ܚܫ̈ܘܗܝ ܕܡܢ ܫܡܝܐ. ܘܐܦ ܐܚܪܢܐ ܥܠ ܚܫ̈ܘܗܝ ܕܡܢ ܢܦܫܗ. ܘܬܠܬ (sic) ܥܠ ܡܘܬܐ ܕܒܬܪܗ. ܘܐܦ ܟܬܒ ܘܠܝܬ ܡܫܡܠܝܐ ܘܚܫ̈ܘܗܝ. ܠܐ ܡܢ ܢܦܫܗ. ܘܠܐ ܡܢ ܫܡܝܐ: ܠܐ ܓܝܪ ܐܢܐ ܕܪܚܡ ܨܠܝܒܐ ܥܠ ܫܡܝܐ ܘܠܐ ܥܠ ܢܦܫܗ. ܐܠܐ ܥܠ ܦܓܪܗ ܘܥܠ ܡܘܬܐ ܒܠܚܘܕ: ܘܐܦ ܟܬܒ ܘܠܝܬ ܡܘܬܐ ܒܬܪܗ ܘܠܐ ܚܕ ܐܢܫ: ܐܠܐ ܗܘ ܒܠܚܘܕܘܗܝ ܡܦܪܫ: ܠܐ ܓܝܪ ܐܢܐ ܕܪܚܡ ܨܠܝܒܐ ܥܠ ܚܕܐ ܡܢ ܦܢܝܬܐ. ܐܠܐ ܥܠ ܐܦ̈ܘܗܝ ܒܠܚܘܕ.. ܘܒܗ ܗܠܝܢ ܒܠܗܝܢ: ܐܦ ܗܕܐ ܐܚܪܬܐ ܙܪܩ ܠܦܓܪܐ.. ܕܗܘ ܡܐܬܘܠܝܐ ܕܦܓܪܐ ܡܫܡܠܝܐ: ܟܬܒ ܕܡܦܩܢܐ. ܐܝܟܢܐ ܐܟܪܙܘܗܝ ܕܒܪܢܫܐ ܕܢܝܫܐ ܠܝܬ ܗܘܐ. ܐܠܐ ܐܟܣܢܝܐ ܘܡܫܡܠܝܐ ܡܢ ܟܬܒܘܗܝ ܐܘܦܝܡܘܣ ܕܒܗ ܦܢܝܬ ܘܒܡܘܬܢܐ. ܕܬܬܒܪܝ

ܘܐܡ̈ܪܝܢ ܕܬܫܒܘܚܬܗܘܢ ܓ̈ܠܝܢܐ ܐܝܬܝܗܘܢ. ܬܫܒܚܐ ܡܬܪܣܝܢ ܥܠ ܦܓܪܐ. ܘܬܫܒܚܐ ܥܠ ܕܡܐ.. ܘܒܬܠܬ fol. 168b ܝܘ̈ܬܐ. ܘܒܬܠܬ ܕܩܘ̈ܕܫܐ ܡܬܪܣܝܢ.. ܚܕܐ ܕܝܢ: ܐܡܝܢܐ ܕܐܡ̈ܪ ܒܗܘܢܐ ܕܒܪ ܢܣܒ. ܠܠܚܡܐ ܥܠ ܐܝ̈ܕܘܗܝ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܐܡܝܢܐ ܕܐܡ̈ܪ ܒܗܘܢܐ. ܐܡܝܢܐ ܕܒܪ ܣܡ̈ܐܠܝܢ ܢܣܒ ܠܠܚܡܐ ܗܢܐ ܦܓܪܐ ܕܡܫܝܚܐ.. ܕܬܠܬ ܠܒܪ ܐܡܝܢܐ ܕܦܫܛ ܘܢܣܒ.

ܬܘܒ ܕܝܢ ܡܬܦܢܝܐ ܕܡܫܠܡܢܐ ܒܬܠܬ ܕܩܘ̈ܕܫܐ ܘܒܬܠܬ ܝܘ̈ܬܐ ܪܫܡ ܒܗܘܢܐ ܠܗܠܝܢ ܓ̈ܠܝܢܐ. ܘܐܡ̈ܪܝܢ: ܡܛܠ ܐܝܩܪܐ ܕܬܠܝܬܝܘܬܐ ܡܫܬܘܝܬܐ.. ܬܘܒ ܕܝܢ ܒܬܠܬ ܝܘ̈ܬܐ ܘܒܬܠܬ ܕܩܘ̈ܕܫܐ ܪܫܡ ܠܗܘܢ: ܐܡܝܢܐ ܕܒܘܪܟ ܕܗܘܢܐ ܦܓܪܐ ܘܕܡܐ: ܕܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܐܝܬܘܗܝ. ܕܐܝܬܘܗܝ ܡܠܬܗ ܕܐܠܗܐ ܘܒܪܐ ܕܐܒܐ[1]).. ܬܘܒ ܕܝܢ ܐܡ̈ܪܝܢ: ܐܡܝܢܐ ܕܢܐܪܙ ܠܡܫܘܪܬܐ ܘܠܡܫܡܫܢܘܬܐ ܗܝ ܬܠܝܬܝܘܬ ܩܢܘ̈ܡܐ.. ܬܘܒ ܕܝܢ ܐܡ̈ܪܝܢ: ܕܒܬܠܬ ܝܘ̈ܬܐ ܘܒܬܠܬ ܕܩܘ̈ܕܫܐ ܪܫܡ ܒܗܘܢܐ ܓ̈ܠܝܢܐ ܥܠ ܦܓܪܐ ܘܕܡܐ: ܐܡܝܢܐ ܕܒܝܢܝܬܐ ܘܕܡܫܝܚܘܬܐ ܢ̇ܘܕܥ. ܐܡܝܢܐ ܕܐܡܪ. ܕܒܪ ܢܣܒ ܠܠܚܡܐ ܥܠ ܐܝ̈ܕܘܗܝ. ܕܐܒܐ ܡܢ ܢܒܥܐ. ܒܪܐ ܕܝܢ ܡܬܝܠܕܐ. ܘܪܘܚܐ ܠܒܪ ܡܦܩܢܐ.. ܒܝܢܝܬܐ ܕܝܢ ܬܪܝܢܘܬܐ. ܐܡܝܢܐ ܕܐܡܪ. ܐܡܝܢܐ ܕܒܪ ܣܡ̈ܐܠܝܢ ܢܣܒ ܠܠܚܡܐ: ܡܫܘܕܥ ܕܐܒܐ ܡܢ ܢܒܥܐ. ܒܪܐ ܕܝܢ ܡܬܝܠܕܐ. ܘܪܘܚܐ ܕܝܢ ܡܦܩܢܐ.. ܒܝܢܝܬܐ ܬܘܒ ܬܠܝܬܝܘܬܐ: ܐܡܝܢܐ ܕܦܫܛ ܘܢܣܒ. ܡܫܘܕܥܐ ܕܐܒܐ ܡܢ ܢܒܥܐ. ܒܪܐ ܕܝܢ ܡܬܝܠܕܐ. ܘܪܘܚܐ ܕܝܢ ܠܒܪ.. ܘܗܟܢ ܬܘܒ.

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1) MS ܒܪܐ ܘܕܐܒܐ.

ܠܘܬܗܘܢ ܦܓܥܐ ܘܒܝܕܐ ܗܢܐ.. ܫܦܘܪ̈ܐܝܘ ܕܝܢ: ܐܦܠܐ ܡܕܒܪܐ ܥܕܡ ܠܡܘܪ̈ܬܐ ܕܦܓܪܐ ܒܕܡܐ ܕܐܝܬ ܒܒܩ̈ܥܐ. ܒܗ̇، ܕܓܠܝܢ ܡܢ ܪ̈ܐܙܐ ܘܫܘܡܠܐ ܕܪ̈ܐܙܐ ܕܒܪܘܫܠܘܬܐ. ܒܗ̇ ܠܘ ܗܢܐ ܒܠܚܘܕ ܠܐ ܚܒܪܝܢ. ܐܠܐ ܘܐܚܪ̈ܢܐ ܣܓܝ̈ܐܐ ܚܒܘܫܝܢ ܘܠܐ ܚܒܪܝܢ ܠܗܘܢ.

ܬܘܒ ܕܝܢ ܡܬܚ̇ܒܢܐ ܕܡܡܠܠܢܐ ܒܓ̈ܠܝܢܐ ܐܬܚ̇ܡ ܠܗ ܠܦܓܪܐ[1]). ܘܐܬܚ̇ܙܝܢ ܐܝܟܢܐ ܕܢܬܦ̇ܪܫܘܢ. ܡܛܠ ܕܠܡܕܡ ܕܡܬܦ̇ܪܫ ܒܕܪܬܐ: ܒܓ̈ܠܝܢܐ ܡܬܦ̇ܪܫ. ܘܡܫܬܡܠܐ ܘܡܬܓܒܪ. ܐܦ ܡܢܘܪܐ: ܘܐܦ ܡܕܒܪܢܘܬܐ: ܘܐܦ ܦܓܪܐ ܘܕܡܐ: ܘܐܦ ܒܪ̈ܘܦܢܝܐܘ: ܘܐܦ ܡܕܒ̈ܪܢܐ: ܘܐܦ ܗܝ̈ܠܐ: ܘܒ̈ܬܐ ܕܓ̈ܠܝܬܐ ܘܥܒܪܐ܀ ܐܝܟ ܕܐܡ̇ܪ ܩܕܝܫܐ ܡܪܝ، ܣܐܘܝܪܐ ܒܡܟܝܟܘܬܐ ܕܓ̈ܠܝܢܐ ܡܡܠܠܬܗ ܕܓ̈ܠܝܢܐ ܗܘܢܐ. ܕܗܘ ܐܝܬܘܗܝ، ܕܡܦ̇ܪܫ ܠܡܘܠܕܐ ܬܪܝܢܐ ܕܡܕܒܪܢܘܬܐ. ܘܡܫܪ̇ܓܠܐ ܘܠܓܒܪ ܕܒܗܝܢܐ ܗܘ̇ ܡܠܝܠܐ ܘܕܠܐ ܕܡܐ. ܘܠܘ̇ ܬܫܡܫܬܐ ܕܒܗܢܝܢܘܬܐ. ܘܕܒܘܠܝܢܐ ܘܕܝܫܐ.. ܡܬܚ̇ܒܢܐ ܬܘܒ ܕܝܢ ܐܦ ܗ̇ܕܐ ܐܚܪܬܐ. ܕܡܡܠܠܢܐ ܒܓ̈ܠܝܢܐ ܡܬܦ̇ܪܫ. ܘܡܫܬ̇ܡܠܐ ܒܠܡܕܡ ܕܡܬܡܫܫ[2]) ܒܕܪܬܐ. ܘܐܬܚ̇ܙܝܢ ܕܓ̈ܠܝܢܐ ܠܗ ܠܡܫܝܚܐ ܓܒܪ. ܘܗ̇ܘ ܐܝܬܘܗܝ، ܕܡܦ̇ܪܫ ܘܠܐ ܡܬܦ̇ܪܫ ܒܕܪܬܐ. ܘܐܦܢ ܦܓܥܐ ܐܚܪ̈ܢܐ ܐܝܬ ܒܕܪܬܐ ܕܠܗ ܢܕܥܢ. ܐܠܐ ܒܗ ܒܓ̈ܠܝܢܐ ܐܫܬܡܠܝܬ ܒܠܗ̇ ܡܕܒܪܢܘܬܐ.

ܬܘܒ ܡܬܚ̇ܒܢܐ ܕܒܡܐ ܓ̈ܠܝܢܐ ܡܬܦܫܩܝܢ ܥܠ ܦܓܪܐ ܘܕܡܐ ܘܒܡܐ ܕܢܦ̈ܫܬܐ ܘܪܘ̈ܚܢܝܬܐ ܡܬܦܫܩܝܢ.

1) Supply ܘܠܕܡܐ (?).　　2) MS ܘܡܬܡܫܫ.

ܦܩܕ ܠܟܠܗܘܢ ܡܗܝ̈ܡܢܐ ܕܐܬܟܢܫܘ. ܘܐܡܪ ܠܟܠܗܘܢ ܒܗ̈ܢܐ ܡܗܘ̈ܢܐ ܘܦܪܘܫܐ: ܕܟܕ ܡܬܟܢܫܝܢ ܠܡܗ̈ܝܡܢܐ ܒܦܓܪܗ ܕܡܪܢ: ܐܝܟ ܦܓܪܐ ܐܝܬܝܗܘܢ ܐܝܠܝܢ ܕܡܫܬܘܬܦܝܢ ܐܘ ܠܒܪܐ. ܘܐܝܟ ܦܓܪܬܐ ܘܐܝܟ ܪ̈ܫܐ. ܠܐ ܢܦܠܘܢ ܐܢܫ ܠܡܫܡܫܢܘܬܐ ܚܕܐ ܠܬܪܬܝܢ ܐܘ ܠܬܠܬ. ܐܠܐ ܡܫܬܠܡܢܐܝܬ ܢܬܠܘܢ ܟܠܚܕܐ ܚܕܐ ܠܡܫܡܫܢܘܬܐ: ܠܚܕ ܘܠܚܕܐ. ܐܝܟܢܐ ܕܒܗܪܐ ܡܫܬܠܡܢܝܬ ܢܬܝܗܒ. ܝܠܝܦܐ ܒܚܕܐ ܠܡܫܡܫܢܘܬܐ ܠܟܠܚܕ ܚܕ ܡܢ ܢܣܘܟܐ. ܘܠܐ ܢܬܦܠܓ ܬܘܫܡܫܐ ܕܝܠܝܦܐ ܕܐܝܬ ܥܠ ܡܫܡܫܢܘܬܐ ܒܡܝܠܐ ܕܡܫܡܫܢܘܬܐ. [ܐܝܟ][1] ܕܦܠܝܓ ܠܗ ܒܥܡܐ ܠܐ ܪܕܝܐ ܘܠܐ ܡܦܩ، ܒܕܪܐ ܕܒܪܘܦܝܢܐ ܘܡܣܩܒܠܢܘܬܐ.. ܘܐܦ ܗܕܐ ܐܚܪܬܐ ܙܕܩ ܠܡܕܥ: ܕܗܘܢ ܐܪܬܕܘܟܣܘ ܡܕܝܢܐ: ܠܐ ܫܠܝܛ ܗܘܐ ܒܥܡܐ ܠܗܠܝܢ ܡܫܡܫܢܘܬܐ ܕܟܗܢܐ. ܐܡܪ ܐܝܟܢܐ ܕܦܠܓܪܐ ܗܘ ܕܡܫܡܫܬܐ ܗܘܐ ܒܥܡܐ ܕܟܗܢܐ. ܠܐ ܫܩܠܝܢ ܗܘܘ ܠܗܝܢ ܠܡܫܡܫܢܘܬܐ. ܐܠܐ ܒܗܘܢ ܒܟܗܢܐ ܫܩܠܝܢ ܗܘܘ ܠܗܝܢ ܠܡܫܡܫܢܘܬܐ ܠܡܗܝܡܢܐ. ܘܢܣܒܝܢ ܗܘܘ ܠܗܝܢ: ܐܝܟܢܐ ܕܫܬܘܕܥܘܢ ܡܢܗܘܢ ܐܦ ܢܣܬܒܠܘܢ. ܕܗܢܐ ܕܐܝܬ ܒܟܗܢܐ: ܕܗܘ ܦܓܪܐ ܕܦܪܫܘ ܥܒܠܘ ܐܝܬܘܗܝ. ܒܗ ܩܘܒܠܐ ܐܚܪ̈ܢܐ ܬܪ̈ܝܢ ܕܦܪܫܝܢ fol. 168a ܐܚܪ̈ܢܝܢ. ܘܡܢ ܒܬܪ ܕܗܦܟܝܢ ܗܘܘ ܒܟܗܢܐ ܕܕܡܫܐ ܠܒܝܬ ܡܕܒܪ. ܘܡܪܥܝܐ: ܫܠܝܛ ܗܘܘ ܠܗܘܢ ܠܗܠܝܢ ܠܡܫܡܫܢܘܬܐ: ܐܝܠܝܢ ܕܡܫܡܫܝܢ ܗܘܘ ܠܗܘܢ ܠܟܗܢܐ.. ܐܝܟܐ ܕܡܢ ܗܟܝܠ ܐܚܪ̈ܢ ܐܝܟܐ. ܕܗܢܐ ܒܢܝܐ ܥܒܕܪܐ ܗܘ ܘܐܝܘܢܝܐ. ܘܐܦ ܫܒܩܘܗܝ ܐܪܬܕܘܟܣܘ ܕܗܘܢ.. ܒܠܡܘܪܘܢܝܐ ܕܝܢ ܕܡܟܢܐ ܠܗܘܢ ܢܦܢܪ

1) MS omits; the word might be ܐܝܟܢܐ.

ܚܕ ܐܝܬܘܗܝ، ܘܠܐ ܡܬܦܠܓ ܡܢ ܒܬܪ ܚܕܝܘܬܐ ܠܬܪ̈ܝܢ ܟܝ̈ܢܐ.. ܬܘܒ ܕܝܢ ܡܫܝܚܐ: ܕܡܢ ܒܬܪ ܕܐܬܚܕ ܒܩܢܘܡܐ: ܓܝܪ ܠܟܠ ܒܕܡܘܬܐ ܕܩܢܘܡܗ. ܘܚܝܕ ܘܡܠܘܬ ܠܫܡ̈ܗܐ ܒܗ ܐܪ̈ܒܥܐ. ܘܠܗܘܢܐ ܒܗ ܒܗ̈ܘܢܐ. ܘܠܢܦܫܐ ܒܗ ܦܓܪܐ.. ܒܗ̇، ܕܝܢ ܬܘܒ. ܕܢܒܪܝܢ ܠܗ ܠܦܪܨܘܦܐ ܚܘܝܕܐܝܬ: ܡܫܬܒܚ ܘܡܬܒܪܟ. ܕܚܠܦ ܚܛܝܬܐ ܕܚܘܒܝܗ ܕܥܠܡܐ ܐܬܕܒܚ ܒܩܢܘܡܐ.. ܡܬܠܡܕܢܐ ܡܢ ܕܡܐ ܥܒܕܬܐ ܠܘܬ ܦܓܪܐ ܘܐܡܪ: ܘܠܘ ܡܢ ܦܓܪܐ ܡܩܒܠ ܠܘܬ ܕܡܐ ܘܐܡܪ.. ܘܡܬܕܪܝܢ ܡܠܠ ܕܕܡܐ ܢܦܫܐ ܐܝܬܘܗܝ. ܘܢܦܫܐ ܗ̇ܝ ܐܬܝܬ ܘܐܬܚܝܕܬ ܠܦܓܪܐ ܒܪ ܚܕ ܡܢ ܒܬ ܡܘܬܐ. ܘܠܘ ܦܓܪܐ ܐܙܠ ܘܐܬܚܝܕ ܠܢܦܫܐ.

ܡܬܠܡܕܢܐ ܫܐܠ ܡܢ ܦܓܪܐ ܠܡܫܘܪܬܐ ܘܫܪܐ ܠܗ ܒܢܦܫܐ. ܘܡܬܪܓܡ ܐܝܟܢܐ ܕܬܬܚܒܪ. ܕܗܢܐ ܕܡܐ ܕܗܘ ܦܓܪܐ ܐܝܬܘܗܝ. ܘܠܘ ܕܐܚܪ̈ܢܐ.. ܬܘܒ ܕܝܢ ܥܕܐ ܠܡܫܘܪܬܐ ܒܕܡܐ: ܐܝܟܢܐ ܕܬܬܚܒܪ. ܕܕܡܐ ܡܢ ܦܓܪܐ ܐܝܬܘܗܝ، ܘܠܘ ܦܓܪܐ ܡܢ ܕܡܐ: ܘܗܕܐ ܐܝܟ ܒܝܢܐ ܕܗܘܒܪ̈ܢܐ.. ܬܘܒ. fol. 167b
ܕܝܢ ܥܕܐ ܠܡܫܘܪܬܐ ܒܕܡܐ: ܐܝܟܢܐ ܕܢܦܪܫ. ܕܗܘ ܕܗܘܝܐ ܐܝܬܘܗܝ، ܦܓܪܗ: ܘܗܘܝܐ ܐܝܬܘܗܝ، ܕܕܡܗ: ܗܘ ܕܒܚܝ ܢܦܫܗ ܒܩܢܘܡܐ ܚܠܦܝܢ.. ܬܘܒ ܕܝܢ ܥܕܐ ܠܡܫܘܪܬܐ ܒܕܡܐ: ܕܐܦܢ ܒܬܪܝܢ ܡ̈ܐܢܐ ܦܠܝܓܝܢ ܦܓܪܐ ܘܕܡܐ. ܐܠܐ ܚܕ ܦܓܪܐ ܕܡܫܝܚܐ ܐܝܬܘܗܝ، ܕܐܠܗܐ ܡܠܬܐ.. ܒܗ̇، ܕܝܢ ܬܘܒ ܕܡܢ ܒܬܪ ܕܥܕܐ ܠܡܫܘܪܬܐ ܕܦܓܪܐ ܒܕܡܐ: ܦܝܫܐ ܠܗ ܠܦܓܪܐ ܠܡܫܘܪܬܐ ܦܬܐܝܬܐ. ܘܒܗܕܐ ܐܝܟ ܕܒܟܪ ܡܢ ܒܟܪ. ܕܩܝܡܗ، ܠܦܓܪܗ ܘܦܠܓܗ ܠܬܠܡܝܕܘܗܝ، ܒܚܠܝܬܐ.. ܬܘܒ ܕܝܢ ܦܝܫܐ ܠܗ ܠܡܫܘܪܬܐ ܦܬܐܝܬܐ: ܐܝܟܢܐ ܕܢܗܘܐ

ܗܝܕܝܢ ܦܪ̈ܓܠ ܡܫܡܫܢܐ ܘܢ̇ܠܐ ܕܐܦ̈ܝ ܬܪܒܐ ܕܡܢܘܫ.
ܡܢܘܪ̈ܝܢ. ܗ. ܘܢ̇ܠܐ ܕܐܦ̈ܝ ܬܪܒܐ ܕܡܢܘܫ ܡܢܘܪ̈ܐ:
ܠܦܣܘܩܐ ܐܝܬܘܗܝ [ܕܬܫܒܘܚܬܐ][1] ܕܟܢܫܬ ܠܝ ܠܟܢܘܫܬܗ ܕܗܘ̇
ܐܬܪܐ ܕܫܡܝܐ. ܐܝܟ ܕܐܡܪܝܢܐ. ܐܝܟܢܐ ܕܐܦ ܡܠܐܟ̈ܐ
ܢܟܝܢ ܕܫܒܚܘܢ.

ܥܠ ܗܠܝܢ ܕܦܩܕ ܒܫܡܝܐ ܒܗܘ̇ ܟܢܘܫܐ. ܗ. ܫܘܠ ܡܢ
ܦܪܘܫܬܐ ܒܐܝܕܘܗܝ: ܘܒܗ̇ܝ ܕܡܢ ܕܦܫܩ ܠܗ̇ ܠܬܪ̈ܝܢ: ܡܫܒܚܐ
ܕܢܛܪܐܝܬ ܢܝܫ ܡܠܬܐ ܐܠܗܝܐ ܒܒܣܪ. ܘܐܬܕܒܩ ܘܐܬܚܫܒ
ܒܦܘܩܕܐ.. ܒܗ̇ ܕܫܘܠ ܡܢ ܦܓܪܐ ܘܦܠܓܫ ܠܗ ܒܕܡܝܐ:
ܘܫܒܝܬܐ ܡܢܗ ܘܫܡܥ ܥܠ ܦܓܪܐ: ܡܫܒܚܐ ܕܗܘܝܐ ܘܦܠܓܐ
ܒܕܡܝܗ ܡܦܠܓ ܗܘܐ ܒܟܠܝܬܐ ܒܪ ܐܢܫ ܗ̇ܘ ܕܡܢ.
ܘܒܝܘܡܐ ܒܪ ܐܬܬܪܒܝܬ ܢܦܫܗ ܠܡܠܝܘܬܐ. ܘܢܦܩ ܡܢܗ fol. 167a
ܕܡܢܐ ܘܡܢܝܢܐ ܘܐܬܦܠܓ ܒܗܘܢ.. ܬܘܒ ܕܝܢ ܒܗ̇ ܕܫܒܝܬܐ
ܡܢ ܕܡܢܐ ܘܫܘܠ ܠܗ ܠܦܓܪܐ: ܚܘܝܐ ܕܢܦܫܐ ܒܗ ܦܓܪܐ
ܚܒܪ. ܘܡܫܒܚܐ ܕܡܢ ܒܬܪ ܕܐܬܦܪܫܬ ܢܦܫܗ ܕܡܠܬܐ ܡܢ
ܦܓܪܗ: ܗܦܟܬ ܢܦܫܗ ܘܐܬܚܝܕܬ ܠܦܓܪܗ. ܒܪ ܐܠܗܘܬܗ
ܠܐ ܗܘܐ ܐܬܦܪܫܬ. ܠܐ ܡܢ ܦܓܪܗ ܘܠܐ ܡܢ ܢܦܫܗ.
ܘܐܦܠܐ ܡܬܦܪܫܐ. ܘܠܫܡܝܐ ܕܝܢ ܗܘ̇ ܐܝܬܘܗܝ: ܦܓܪܗ
ܕܡܠܬܐ ܐܠܗܐ: ܫܡܝܐ ܕܝܢ ܐܝܬܘܗܝ ܢܦܫܗ. ܡܛܠ ܕܕܡܐ
ܠܦܣܘܩܐ ܐܝܬܘܗܝ ܕܢܦܫܐ. ܐܝܟ ܗ̇ܝ ܕܒܬܒܥܐ ܕܢܦܫܐ
ܕܠܒܣܪ ܕܡܐ ܗ.. ܒܗ̇ ܕܝܢ ܬܘܒ: ܕܡܢ ܒܬܪ ܕܫܩܠ ܡܢ
ܕܡܐ ܥܠ ܦܓܪܐ: ܡܫܒܚ ܘܡܫܬܐܠ ܠܗܠܝܢ ܬܪ̈ܝܢ ܦܠܓܐ
ܕܦܪܘܫܬܐ ܒܗ ܚܘ̈ܪܐ: ܫܐܪܢ ܘܡܫܒܚܐ ܒܗܘܢܐ: ܕܒܡܘܢܐܝܠ

1) Supplied from George of the Arabs fol. 187*b*, whence this comment is taken. MS omits the word here.

ܡܫܒܚܐ ܘܡܩܠܣܐ ܫܡܐ ܕܐܠܗܢ ܘܡܕܒܪܢ ܘܦܪܘܩܢ. ܐܠܐ ܘܐܦ ܒܬܪܥܘܗܝ ܟܠܗܐ. ܒܡܘܢܐ ܘܒܫܡܗ ܕܒܬܘܠܬܐ. ܘܡܢ ܡܪܟܐ ܠܐ ܐܢܫ ܕܢܓܙܪ ܠܗ̇، ܦܐܘ. ܐܝܟ ܕܡܩܒܠܝܢ ܐܢ̈ܫܝܢ ܕܢܐܡܪܘܢ. ܐܡܝܢܐ ܕܐܝܬܘܗܝ، ܗܘܐ. ܐܝܬܘܗܝ، ܘܕܥܒܕܐ. ܡܛܠ ܕܒܗܘܢܐ ܗܟܢܐ ܐܡܪ. ܕܡܛܠ ܒܠܗܘܢ ܦܠ̈ܚܘܬܟ ܕܠܘܬܟ: ܘܐܦ ܡܛܠ ܗܕܐ ܕܡܣܒܪܝܢ ܐܢܬ ܠܢ ܫܘܠܡܐ ܕܦܣܩܬܐ ܘܢܦܩܐ. ܡܫܒܚܝܢ ܘܡܩܠܣܝܢ ܠܫܡܐ ܕܠܟ ܐܒܐ. ܘܒܪܟ ܘܪܘܚܟ ܩܕܝܫܐ.. ܘܒܪܟܘܢ ܒܫܡܐ ܚܕܐ. ܕܐܡܝܢܐ ܕܐܝܬܘܗܝ، ܡܫܒܚܐ ܘܡܩܠܣܐ ܒܝܢܝܐ ܕܒܢܝ̈ܐ: fol. 16 ܘܐܝܬܘܗܝ، ܒܝܢܝܐ ܗܘܐ ܕܦܐܝܐ: ܗܢܘܢܐ ܘܐܦ ܒܝܢܝܐ ܕܒܬܘܠ ܢܗܘܐ. ܘܫܪܒܐ.. ܐܪ̈ܝܢ ܕܝܢ ܐܚ̈ܪܢܝܢ: ܕܟܠ ܒܪܐ ܒܠܝܘܕ ܫܡܝܐ ܗܪܐ. ܘܒܪܟܘܢ ܠܟ ܗܢܘܢܐ ܐܢܫ ܕܢܐܡܪ. ܐܡܝܢܐ ܕܐܝܬܘܗܝ، ܗܘܐ ܐܝܬܘܗܝ، ܘܡܩܒܠ ܠܪ̈ܘܪܒܢ. ܗ̄. ܠܟܠܢ: ܐܡܝܢܐ ܕܐܝܬܘܗܝ، ܐܠܗܐ ܡܢ ܩܕܡ ܕܢܬܒܪܝ: ܐܝܬܘܗܝ، ܐܠܗܐ ܒܬܪ ܕܐܬܒܪܝ. ܘܡܒܬܪ ܒܒܣܪܐ ܐܠܗܐ ܘܠܟܠܢ ܒܠܡܢ. ܘܗܢܐ ܦܘܫܩܐ ܕܡܦܪܫܝܢ ܗܠܝܢ. ܠܐ ܓܪܪ. ܘܢܣܒܐ ܗܪܐ: ܡܢ ܗ̇ܝ، ܕܒܗܘܢܐ ܗܟܢܐ ܐܡܪ. ܐܡܝܢܐ ܕܐܦ ܒܗܪܐ ܐܒܫܐ ܕܒܠܗܘܢ ܢܫܬܒܚ ܘܢܬܩܠܣ ܫܡܐ ܕܠܟ ܡܢܗܪ ܒܟܠ ܘܡܒܪܟܐ. ܒܡ ܕܡܢ̈ ܫܘܒ ܡܫܝܚܐ. ܘܪܘܚܐ ܕܠܟ ܘܫܪܐ. ܘܒܪܟܘܢ ܐܝܟ ܕܐܡܪ ܒܗܘܢܐ: ܐܢܫ ܕܢܒܥܐ ܒܫܡܐ.

ܒܗܘܢܐ ܢܗܘܘܢ ܓ̈ܘܫܡܗ، ܕܐܠܗܐ ܙܟܐ ܘܦܪܘܩܐ ܕܠܝ ܫܘܒ.

ܡܫܝܚܐ ܒܡ ܒܠܒܘܢ. ܗ. ܗ، ܗܪܐ ܕܒܚܝܬܐ ܕܐܬܪܒܚܬ ܚܕܐ ܘܡܢ ܒܪܘܚܐ: ܓ̈ܘܫܡܐ ܐܝܬܘܗܝ. ܘܒܡܒܘܢ ܒܬܪܐ ܕܬܗܘܐ ܐܦ ܗܫܐ. ܐܝܟ ܕܗܘܘ ܐܡܪ. ܕܗܘ ܒܪ ܡܦܘܣܐ ܘܐܪܐ ܒܗ.

ܐܢܫ ܘܐܪܥܐ ܢܚܘܡ ܐܡܒܪ ܐܠܗܐ ܘܒܬܘܠܬܗܘܢ ܕܒܝܢ̈ܝܐ
ܘܕܠܐ ܡܢ ܒܢ̈ܝܐ ܕܒܢܕܒܬܐ ܘܕܠܐ ܒܢܕܒܬܐ. ܗ. ܐܢܫ
ܐܢܘܢ ܐܠܗܐ ܠܒܢܝܐ ܗ̈ܘܝܢ ܒܒܗ̈ܒܐ ܐܒܪܗܡܝܐ. ܡܢ
ܒܬܪ ܦܩܘܕܝܢ. ܘܐܪܥܐ ܘܢܚܘܡ ܘܐܡܒܪ ܢܦ̈ܫܬܐ ܘܒܬܘܠܬܐ
ܕܠܗܘܢ ܘܕܠܝܢ ܐܢ ܡܢ ܒܢ̈ܝܬܐ ܘܐܢ ܠܐ ܡܢ ܒܢ̈ܝܬܐ. ܘܐܢ
ܕܒܡ ܒܢܕܒܬܐ ܐܬܩܠܢ ܐܢܫ. ܘܐܢ ܕܠܐ ܒܢܕܒܬܐ. ܘܡܢ fol. 166*a*
ܗܪܟܐ ܢܒܝܢ ܕܬܟܒ. ܐܠܗܐ ܢܦܫܐ ܠܐ ܡܢ ܒܢ̈ܝܐ ܘܕܠܐ
ܒܢܕܒܬܐ. ܘܐܠܘ ܠܐ ܕܬܟܒ. ܠܗܘܢ: ܠܐ ܟܒܪܐ ܠܐ ܗܘܐ ܗܘܬ
ܒܪܬܐ ܢܦܫܗܘܢ.

ܐܝܟܢܐ ܕܐܦ ܒܗܕܐ ܐܚܪܢܐ ܕܒܟܠܗܘܢ. ܗ. ܒܡ ܟܠܗܘܢ
ܦܘܩ̈ܕܢܝܬܐ ܕܝܠܟ ܕܠܘܬܟ: ܘܐܦ ܒܗܕܐ ܕܡܢܝܢ ܐܝܬ ܠܢ
ܢܡܘܣܐ ܒܪܘܚܢܝܐ ܘܢܦܫܢܝܐ. ܘܡܫܠܠ ܟܠܗܘܢ ܗܠܝܢ
ܬܬܪܐܝܬ: ܡܫܒܚܝܢ ܘܡܫܠܡܝܢ ܠܢܡܘܣܐ ܕܝܠܟ ܐܒܐ.
ܘܕܒܪܟ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܕܪܘܚܐ ܕܝܠܟ ܩܕܝܫܐ.

ܒܬܪܐ ܕܝܢ ܟܢܐ ܘܐܡܪ ܗܟܢܐ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ، ܗܘܐ:

ܘܐܝܬܘܗܝ، ܘܡܦܩܬ ܠܕܪܕܪ̈ܝܢ. ܘܠܟܠܗܘܢ ܕܪ̈ܐ ܘܠܥܠܡܝ ܥܠܡܝܢ.
ܐܡܝܢ. ܗ. ܗ̇، ܕܝܢ ܕܐܝܬܘܗܝ، ܗܘܐ. ܠܒܪܢܫܐ ܕܥܒܪ ܘܐܙܠ
ܦܘܪܥܢܐ.. ܗ̇، ܕܝܢ ܕܐܝܬܘܗܝ،: ܠܒܪܢܫܐ ܕܩܐܡ ܦܘܪܥܢܐ..
ܗ̇، ܕܝܢ ܕܠܕܪܕܪ̈ܝܢ ܘܕܪܐ: ܠܒܪܢܫܐ ܕܒܬܪܗ.. ܗ̇، ܬܘܒ
ܕܠܥܠܡܝ ܥܠܡܝܢ: ܠܬܪ̈ܝܗܘܢ ܥܠܡܐ ܦܘܪܥܢܐ.. ܗ̇، ܕܝܢ
ܕܐܡܝܢ: ܫܪܪܐ ܐܝܬܝܗ̇.. ܘܗ̇ܘ ܩܘܒܠܐ ܕܗ̇ܠܝܢ. ܐܝܟܢܐ
ܕܐܝܬܘܗܝ، ܒܪܢܫܐ ܕܥܒܪ ܫܡܐ ܕܝܠܟ ܐܒܐ. ܘܕܡܫܝܚܐ
ܒܪܟ. ܘܕܪܘܚܟ ܩܕܝܫܐ. ܡܫܒܚܐ ܘܡܩܠܣܐ: ܗܟܢܐ
ܐܝܬܘܗܝ، ܐܦ ܒܪܢܫܐ ܕܩܐܡ. ܘܗܟܢܐ ܡܬܐܡܪ ܐܦ ܒܪܢܫܐ
ܕܒܬܪܗ.. ܘܠܘ ܒܠܚܘܕ ܒܗܠܝܢ ܬܠܬܐ ܙܒ̈ܢܐ ܐܝܬܘܗܝ،

ܠܡܫܐ ܘܫܪܪܐ ܕܒܢܝܗܘܢ . ܡܢ ܗ̇ܝ ܕܗ̇ܘܝܘ ܡܫܡ̈ܫܢܐ ܕܒܐܬܪ̈ܘܬܐ ܕܡܕܝܢܬܐ ܕܡܬܝܕܥܝܢ ܠܗܘ̈ܢܐ. ܗܕܢܐ ܡܦܩܝܢ ܒܥܡܐ ܠܗܘܢܐ. ܗܕܢܐ ܡ̇ܕܝܢ ܙܕܩ ܠܡܫܡ̈ܫܢܐ ܕܢܒܘܢ fol. 16 ܟܕ ܕܢܦܩ̈ܘܕܐ ܕܐܡܪ ܡܫܝܚ ܘܫܠܝܚܘ̈ܗܝ . ܕܐܬܘܗܝ ܡܪܝܐ ܢܫܡܥܠ . ܗ̄. ܡܪܝܐ ܢܫܡ ܥܠ ܗܘܢ ܕܐܬܓܒܝ ܡܫܡܫܢܐ ܒܗܢܐ ܕܦܩܘܕܐ. ܗܕܢܐ ܓܒܪ ܦܩܕ ܠܗܘܢ ܡܫܡܫܢܐ ܕܢܦܫܘܢ ܠܐܠܗܐ ܚܠܦ ܗ̇ܘܢ ܕܡܬܓܒܝ ܘܢܥܒ ܒܠܫܝ ܚܕ ܡܢ ܕܦܩ̈ܘܕܐ. ܘܒܥܠܘ ܐܝܟ ܢܦܩܘܬܐ ܚܠܝܢ ܘܦܪܠܠܝܘܢ. ܗ̄. ܡܪܝܐ ܢܫܡ ܥܠ.. ܐܠܐ ܐ ܗ̇ܝ ܘܡܬܩܪܝܐ ܦܓܪ ܚܝܐ ܒܪ ܢܫܒ. ܘܬܘܒ ܒܗ ܗ̇ܘ ܕܗ̇ܪܐ ܒܠܗܘܢ ܕܦܩ̈ܘܕܐ. ܢܣܒܐܬ ܘܠܡܫܐܬ ܟ̇ܢܐ ܒܥܡܐ ܚܠܦ ܥܠ ܘܡܛܠ ܥܠ.

ܡܛܠ ܒܗܝܪܘܬܐ ܘܦܫܝܛܘܬܐ ܕܒܗܢܐ. ܗ̄. ܬܘܒ ܒܗܝܪܘܬܐ ܗܦܘܟ ܘܥܒܕ ܦܫܝܛܬܐ. ܒܪ ܒܟܠ ܚܕܐ ܒܗ̇ܝܪܘܬܐ ܘܦܫܝܛܘܬܐ. ܕܝܢܐ ܘܠܝܠܐ ܕܡܛܠ ܐܝܠܝܢ ܠܦܘܩܐ ܟܗܢܐ ܘܡܬܓܥܠ. ܗ̇ܘ ܒܗܢܐ.

ܘܒܫܘܠܡܐ ܕܠܘܬܐ ܕܒܚܪ̈ܐ ܐܡܪ ܒܗܢܐ ܕܠܘܬ ܡܢ ܒܚ̈ܫܐ ܕܕܒܐ ܡܢ ܚܛܗ̈ܐ ܐܠܐ ܐ ܗ̇ܝ ܡܪܝ ܢܫܘܒ ܡܫܝܚܐ ܒܠܚܘܕ. ܘܒܪ ܠܗ ܐܡܪ.

ܕܒܐܝܕ̈ܘܗܝ ܐܦܝܣ ܦܓܪܝܢ ܪ̈ܚܡܐ ܠܡܫܝܚܘ ܕܡܛܠܬܗ ܐܦ ܠܝ ܘܠܗܘܢ. ܗ̄. ܒܐܝܕ̈ܘܗܝ ܕܠܗ ܕܡܫܝܚܐ ܐܘܒܝܬ ܒܗ̇ ܒܕܒܝܚܘܬܗ. ܘܡܛܠܬܗ ܡܦ̇ܓܪܝܢ ܘܡܦ̇ܓܒܝܢ ܕܢܒܥܘܢ ܪ̈ܚܡܐ ܠܘܬ ܐܒܐ ܘܫܒܩܢܐ ܕܚܛܗ̈ܐ. ܒܝܢ ܘܒܒܢ̈ܝܐ ܕܐܬܒܗܕܝܢ. ܐܡܪ ܐܒܐ ܕܝܢ ܒܠܗܘܢ ܡܫܡ̈ܫܢܐ. ܒܥܡܐ ܕܝܢ ܟܗܢܐ ܘܐܡܪ.

ܬܘܒ ܡܛܠ ܕܐܦܛܘܡܐ ܕܫܒܪܘ ܡܛܡ. ܗ. ܘܕܡ ܠܡܪܕܐ: ܕܕܐܦܛܘܡܐ ܕܫܒܪܘ ܡܛܡ. ܢܬܐ ܐܬܬܗܘܢ. ܬܠܬܐ ܕܗܢܐ ܘܬܠܬܐ ܕܡܢܬܐ. ܘܟܠ ܐܡܬܝ ܕܗܘܐ ܗܢܐ ܠܐ ܡܬܩܪܐ ܟܠ ܡܕܒܫܐ. ܠܐ ܘܕܡ ܕܢܦܩ ܡܢܗܘܢ ܡܕܡ. ܡܛܠ ܬܪܬܝܢ. ܫܢܐ ܬܢ: ܡܛܠ ܕܐܝܬ ܗܘ ܕܐܫܟܚ ܒܗܘܢ. ܬܠܬܐ ܘܬܠܬܐ ܐܡܪ ܐܢܐ.. ܕܬܪܬܝܢ ܕܝܢ ܡܛܠ ܕܗܘ ܕܡܟܪܝܢ ܡܦܩܝܢ ܠܗ ܡܫܡܫܢܐ ܒܡܘܪܒܐ ܕܡܪ، ܐܒܘܒ: ܐܬܘܗܝ، ܕܡܠܒܐ. ܘܡܛܠ ܕܐܝܬ ܡܠܒܐ ܡܗܝܡܢܐ ܕܒܫܘܐ ܐܡܪ ܐܢܐ ܘܕܐܝܬܝܐ ܘܕܐܝܬܝܐ. ܘܡܛܠ ܕܗܠܝܢ ܫܢܝܐ ܕܒܫܢܬ ܡܠܒܘܬܐ ܐܦ. ܫܢܐ ܬܘܒ ܕܐܪܒܥܝܬܐ ܡܦܩܝܢ ܒܠܗ، ܘܕܡ ܕܢܬܒܪܘ.. ܒܡ ܗܠܝܢ ܕܝܢ ܘܕܡ ܠܡܪܕܐ. ܐܦ ܗܕܐ ܐܚܪܬܐ. ܕܗܝ ܕܫܢܐ ܒܡܐ ܒܬܪ ܡܫܡܫܢܐ ܕܫܒܪܘ ܒܠܚܘܕ ܚܕ ܡܢ ܕܐܦܛܘܡܐ. ܗܠܝܢ ܒܠ ܘܡܛܠ ܒܠ. ܐܘ ܐܡܝܢ. ܡܪܢܐ ܕܡܫܠܡܝܢ. ܡܫܡܠܝܬܐ ܐܬܘܗܝ ܗܠܝܢ ܒܢܝܬܐ. ܡܛܠ ܕܠܘ ܗܠܝܢ ܒܠܚܘܕ ܦܫܝܛܐ ܕܒܕܬܐ. ܐܘ ܗܠܝܢ ܒܠܚܘܕ ܦܫܝܛܐ ܕܒܠܒܐ. ܐܡܪ ܡܫܡܫܢܐ ܒܠܚܘܕ ܚܕ ܡܢ ܕܐܦܛܘܡܐ. ܐܝܟܢܐ ܕܢܦܩܘܢ ܠܒܪܐ ܕܢܦܫܗܘܢ ܗܠܝܢܗܘܢ. ܘܢܟܝܢ ܘܢܐܡܪܘܢ ܢܦܩܐܝܬ ܗܠܝܢ ܒܠ ܘܡܛܠ ܒܠ. ܘܐܦܠܐ ܡܛܠ ܡܗܝܡܢܐ ܗܢܘܢ ܕܡܦܪܫܝܢ ܘܡܬܟܠܝܢ ܐܡܪ ܒܠܚܘܕ ܚܕ ܡܢ ܕܐܦܛܘܡܐ. ܐܝܟܢܐ ܕܢܦܩܘܢ ܠܒܪܐ ܕܢܦܫܗܘܢ ܗܢܘܢ ܗܠܝܢܗܘܢ ܘܢܟܝܢ ܘܢܐܡܪܘܢ ܢܦܩܐܝܬ ܐܡܝܢ ܡܪܢܐ ܕܡܫܠܡܝܢ. ܐܠܐ ܒܠܚܘܕ ܡܢ ܕܐܦܛܘܡܐ. ܗܠܝܢ ܗܢܘܢ ܕܡܫܡܠܝܢ ܒܗ ܒܕܐܦܛܘܡܐ: ܦܩܕ ܠܒܪܐ ܕܢܦܫܗܘܢ. ܘܡܛܠܗܕܐ ܢܦܩܐܝܬ ܘܕܡ ܠܗ ܠܒܪܐ ܕܟܢܐ ܘܢܐܡܪ ܘܡܪܝܠܝܘܢ. ܕܡܬܦܢܝܢ ܡܪܢܐ ܘܕܡ ܒܠܝܢ. ܘܫܒܚܐ ܕܗܘܐ

ܐܝܟܢܐ ܕܒܝܕ ܡܐܟܠܝܢ ܢܟܒܪ ܠܠܫܢܐ ܗܢܐ. ܗ. ܪܘܚܐ ܡܕܝܢܐ ܗܘ ܕܐܬܬܚܫܒܬ ܠܐܝܟܐ ܕܢܫܪܪ.

ܒܡܢܐ ܐܡܪܝܢ. ܗ. ܢܦܫܐ ܐܝܟ ܡܢܐ ܕܐܬܦܪܫܬ.. ܙܪܥ ܠܦܓܪܐ: ܕܐܡܪܝܢ ܒܬܪܝܢ ܙܢܝܢ ܢܦܫ. ܒܪܘܚܬ ܢܦܫܐ. ܘܒܪܘܚܬ ܣܘܪܝܐ.. ܗܘܝܐ ܗܝ ܒܪܘܚܬ ܢܦܫܐ ܢܦܫ.. ܣܘܪܝܐ ܕܝܢ ܢܦܫ: ܐܝܟܐ ܕܐܡܪ ܡܪܢ ܒܐܘܢܓܠܝܘܢ. ܐܡܪܝܢ ܐܚܪܢ ܐܢܫܐ ܠܟܘܢ. ܗ. ܣܘܪܝܐ ܐܚܪܢ ܐܢܫܐ ܠܟܘܢ.

ܠܬܘܠܬܐ ܕܝܢ ܗܝ ܕܡܬܬܪܝܢ ܒܫܡܐ ܘܐܡܪ ܐܝܟܢܐ ܕܢܫܘܘܢ ܠܟܠܗܘܢ ܐܢܫܝܢ[1] ܕܡܫܬܘܬܦܝܢ. ܗܢܘ. ܒܫܘܠܡܗ ܠܐ ܢܐܡܪ ܠܟܠܡܝܢ. ܐܠܐ ܢܐܡܪ ܕܡܢܐ ܠܫܘ[ܠܡܗ] ܕܟܠܡܐ. ܟܦܢܘܬܐ ܘܟܪܝܗܘܬܐ ܘܟܪܝܗܘܬ [ܐܢܫܘܬܐ] ܕܫܪܝܐ ܒܪܟ ܕܝܠܟ. ܕܒܡܗ ܠܟ ܦܐܐ ܫܘܒܚܐ ܘܐ[ܝܩܪܐ] ܘܩܪܒܐ. ܡܛܠ ܕܒܝܬ ܫܘܠܡܗ ܕܟܠܡܐ. ܠܝܬ ܪܘܫܡܐ ܐܦܠܐ ܐܪ̈ܐܘܣ.

ܗܪܟܐ ܢܠܡ ܘܡܠܐܘ ܬܪܝܢܐ: ܘܡܫܪܝܐ ܘܡܠܐܘ ܬܠܬܐ. ܘܗܡ ܟܪ ܠܡܪܝ. ܕܒܟܘܡܬܐ ܘܒܓܠܬܐ ܚܕ ܢܦܫܐ ܐܝܬ ܠܗ ܠܒܫܝܐ. ܗ[ܘ] ܕܢܦܫܐ ܒܫܝܐܝܬ ܘܓܠܝܐܝܬ ܢܠܡ ܐܝܠܝܢ ܕܟܪ[ܐ]. ܘ[ܡܢܐ] ܕܐܡܪ ܟܡܝܢܬܐ: ܦܓܘܕܐ ܡܫܡܫܢܐ ܠܒܡܢܐ ܡܛܠ ܐܝܠܝܢ ܩܕܡ ܒܫܝܐ ܒܪ ܟܗܢܝܢ ܒܫܝܐܝܬ. ܘܡܢܝܦ ܠܗ[ܘܢ] ܕܐܝܟ ܗܢܘܢ ܢܬܦܩܘܢ ܡܛܠ ܐܝܠܝܢ ܕܡܬܦܩܘ. ܫܠܡ[ܢܘܢ] ܒܫܝܐ. ܘܒܬܪ ܡܬܦܩ ܒܫܝܐ ܩܕܡ ܠܒܫܬ ܡܢ ܐܠܗܐ. ܘܦܓܘܕ ܬܘܒ ܠܒܡܢܐ ܕܢܠܡ fol. 16
ܐܝܠܝܢ ܩܕܡ ܗܘܐ ܒܪ ܟܗܢܝܢ.

1) A stroke is drawn through this word as if to cancel it.

ܦ̇ܓܥܗܒ. ܘܠܗ ܐܒܘܢܐ ܕܢܒܥܒܕ[1] ܒܒܥܝܐ: ܐܒܘܢܐ ܕܐܦ ܡܢܗܘܢ ܢܐܡܪܘܢ ܡܘܢܐ ܐܝܟ ܚܠܝܢ.. ܒܗ̇، ܕܝܢ ܕܬ̈ܠܬ ܩܢ̈ܘܡܝܢ: ܐܡ̇ܪܝܢ ܡܘܪܠܠܝܗܘܢ: ܡܬܝܘܕܥܝܢ ܥܠ ܬܚܒܒܘܬܗ̇ ܕܬܟܬܘܫܬܐ.. ܦܠ̈ܐܐ ܓܝܪ ܡܘܪܕܐ ܡܢ ܒܗܢܐ ܠܐ ܕܪ̈ܐ ܢܘܨܝܢ ܐܪ̈ܕܝܗܘܢ ܥܠ ܒܝܬ [ܒܝܢ̈ܝܗܘܢ.] ܘܠܐ ܢܕܥܝܢ ܕܠܝܬ ܠܗ̇ ܠܗܕܐ ܡܘܪܕܐ ܢܘܟܒܘܬܐ [ܗܟܢ ܐܠ]ܐ[2] ܐܢ ܗ̇ܝ، ܕܠܡܒܥܐ ܐܬܬܘܡ، ܠܗܘܢ ܥܠ ܗ̇ܘ ܡܢܐ ܕܗܘܒܪ ܠܗܘܢ.. ܡܛܘܠ ܠܐ ܕܝܢ ܕܢܒܥܘܢ ܒܗܢܐ ܐܝܕܗ ܥܠ ܒܝܬ ܒܝܢ̈ܘܗܝ. ܡܛܠ ܕܥܘ̈ܒܝܐ ܕܪܘܚܐ ܒܫܠܝܐ ܡܬܬܝܗܒܝܢ. ܘܠܘ ܒܬ̈ܘܒܐ.. ܕܬܬ̈ܬܝܢ ܕܝܢ: ܬܘܒ ܡܛܠ ܕܫܠܝܐܝܬ ܘܢܝܫܐܝܬ ܢܝܫܬ ܡܠܬܐ ܐܠܗܐ ܥܠ ܡܛܘܠ ܘܐܬܬܟܫܪ ܡܛܠܗ̇. ܘܠܘ ܒܬ̈ܘܒܐ ܘܫܘ̈ܩܠܐ.. ܗܟܢܐ ܘܐܦ ܡܘܪܕܐ ܢܝܫܬ ܘܡܬܝܒܪ ܒܘܡܟܢܐܝܬ ܠܠܫܟܐ ܘܠܫܟܝܪܐ ܕܥܠ ܡܕܒܫܐ.. ܕܬܠܬ ܬܘܒ: ܡܛܠ ܕܠܐ ܢܫܟܚܝܢ ܪܘܫܐ ܕܥܒܕܘܬܐ ܠܕܝܠܝܬܐ. ܐܒܘܢܐ ܕܠܐ ܢܬܒܠܥ ܐܝܟ ܐܘܣܛ̈ܠܝܐ ܒܪ ܢܫ̈ܬܝܢ ܗܘܘ ܒܠܝܗܘܢ ܫܘ̈ܒܚܐ. ܗ̇ܢܘܢ ܓܝܪ ܒܦܓܪܐ ܕܟܒ̈ܪܐ ܐܬܬܝܗܘܢ fol. 164*b* ܗܘܘ. ܫܡ ܕܝܢ ܠܗ ܪܘܫܐ ܕܥܒܕܘܬܐ ܢܫܒܝܢ. ܐܠܐ ܪܘܫܐ ܕܫܒܝܬ ܒܢ̈ܝܐ. ܗ̇ܝ، ܕܒܗ̇[3] ܦܪܝܢ ܐܒܐ ܐܒܘܢ. ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܘܒܪ̈ܝܟܘܢ ܒܢ̈ܝܐ ܝܠܝܢ. ܘܠܐ ܕܝܢ ܕܢܫܬܒܥ. ܘܐܢ ܐܢܫ ܐܡ̇ܪ ܐܒܘܢܐ ܐܝܟ ܥܠ ܦܘܪ ܫܝܢ ܒܬ̈ܘܒܐ ܘܩ̈ܠܐ. ܐܡ̇ܪܝܢ ܕܗ̇ܢܘܢ ܒܦܓܪܐ ܕܟܒ̈ܪܐ ܐܬܝܗܘܢ ܗܘܘ. ܒܠܗ̇، ܢܝܫܬ ܬܘܒ ܐܝܟ ܕܥܠ ܡܟܝܪ ܡܕܠܐ ܘܠܐ ܓܠܝܙܝܢ ܒܠܒܗܘܢ. ܡܘܪܕܐ ܕܝܢ: ܢܝܫܐܝܬ. ܐܝܟ ܕܥܠ ܒܢ̈ܝܐ. ܐܝܟ ܗ̇ܝ، ܕܐܡܪ ܫܠܝܚܐ.

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1) MS *sic*: perhaps we should read ܕܢܒܥܒܪ. 2) ܗܟܢ is suggested by the space available. 3) MS ܕܒܗ̇،.

ܒܦܐܝܬ ܠܘܬ ܐܠܗܐ ܐܒܐ. ܘܢܐܠ ܡܢܗ ܐܝܟ ܕܡܢ ܒܠܬܐ ܕܠܐ ܝܕܥܐ ܕܒܪܐ ܘܪܘܚܐ. ܘܕܡܢܗ ܟܠ ܡܘܗܒܬܐ ܦܠܚܘܬܐ ܢܗܝܪܬܐ. ܘܕܢܚܪ ܟܠܗܘܢ، ܘܟܠ ܟܠܗ ܒܗܢܐ ܡܗܝܡܢܐ ܕܦܐܐ ܒܬܪܗ. ܘܟܠ ܐ̈ܢܫܐ ܕܣܓܕܝܢ ܥܠ ܡܕܒܚܐ. ܪܘܚܐ ܕܠܗ ܡܩܕܫܐ.. ܘܡܛܠ ܕܪ̈ܘܚܐ ܦܘ̈ܠܓܬܐ ܐܝܬ: ܠܦܘܪܫܢܐ ܕܡܢܗܘܢ ܡܒܢܝܢ ܠܗ ܠܪܘܚܐ ܩܕܝܫܐ ܟܕ ܐܡܪ ܗܟܢܐ.

ܪܘܚܐ ܩܕܝܫܐ ܘܡܛܠ ܕܐܝܬ ܪ̈ܘܚܐ ܩܕܝ̈ܫܬܐ ܐܚܪ̈ܢܝܬܐ. ܕܐܝܬܝܗܘܢ ܡܠܐܟ̈ܐ. ܠܦܘܪܫܢܐ ܕܠܗܘܢ ܡܘܣܦ ܟܕ ܐܡܪ. ܗܘ ܡܪܝܐ ܗܘ ܡܚܝܢܐ ܚܝ̈ܐ. ܗܢܘ. ܗܢܐ ܪܘܚܐ ܡܪܝܐ ܐܝܬܘܗܝ. ܘܐܦ ܚܝܐ ܠܟܠܗܘܢ ܡܠܐܟ̈ܐ. ܘܠܟܠܗܘܢ ܐܝܠܝܢ ܕܢܒܐܝܢ ܗܘ ܡܚܝܢ. fol. 164

ܗܘ ܫܘܐ ܒܐܘܣܝܐ. ܗ. ܘܐܝܬ ܠܗ ܐܚܝܢܘܬܐ ܕܗ̇ܝ، ܦܪܨܘܦܐ ܠܗ ܡܢ ܟܠܗܘܢ [ܪ̈ܘܚܐ][1] ܡܩ̈ܕܫܬܐ. ܘܢ̇ܦܩܐ ܐܝܬܘܗ̇ܝ ܡܢܗ.. ܘܡܫܬܡܠܝܐ ܗ̇ܝ ܕܫܘܝܐ ܒܐܘܣܝܐ ܘܒܐܠܗܘܬܐ ܠܐܒܐ ܘܠܒܪܐ. ܐܝܬܘܗܝ[2] ܘܡܫܠܡܢܐ ܬܘܒ ܐܒܘܗ̈ܬܐ. ܘܒܬܪ ܗ̇ܠܝܢ: ܦܬܘܬܐ ܝܩܘܢܐ ܐܚܪ̈ܢܐ.

ܗ̇ܘ ܕܡܠܠ ܒܢܒܝ̈ܐ ܘܗ̇ܘ ܕܠܒܫ ܘܠܒܫ. ܟܕ ܒܟܠܝܕܐ ܡܢ ܗܠܝܢ ܠܦܘܩܕܢܐ ܕܡܢ (*sic*) ܡܕܡ ܐܚܪܢܐ ܦܪܫ ܠܗ.

ܒܗܢܐ ܡܪܝܐ ܩܠܗ. ܟܕܝܢ ܡܪܝܐ ܘܡܫܒܚܝܢ. ܗܕܝܢ ܒܗܢܐ ܦܬܐ. ܘܦܪܘܠܝܣܘܢ. ܘܡܟܠܠܢܐ: ܡܛܠ ܕܐܪܓܙ ܟܕ ܗܝܡܢܘܬܐ ܕܢܝܩܝܐ ܪܘܚܐ ܩܕܝܫܐ ܘܓܒܪܐ ܘܢܦܩܝܢ ܠܐ̈ܪܐ: ܒܡܟܬܒܢܐ ܫܠܝܚܬܐ ܦܬܐ ܠܘܬ ܐܒܐ ܡܪܝܐ ܪܘܡ ܟܠܢ.. ܘܦܪܘܠܝܣܘܢ ܟܕ ܡܬܦܪܫ: ܡܪܝܐ ܪܘܚܝܢ..

1) MS omits. 2) MS ܐܘܐܝܬܘܗܝ (*sic*).

ܘܡܫܡܫܘܢ ܒܗ. ܐܝܬ ܠܗܘܢ ܗܠܝܢ ܬܪ̈ܬܝܢ.. ܚܕܐ ܡܢ ܓܒܝܐ: ܡܛܠ ܕܡܫ̈ܒܚܐ ܕܪܘܚܐ ܡܕ ܟܒܝܫܐ ܡܬܒܣܡܝܢ.. ܐܚܪܬܐ ܕܝܢ: ܕܚܝܠܬܐ. ܐܝܟܢܐ ܕܠܐ ܢܗܘܐ ܡܢܗܘܢ ܪܘܟܐ. ܘܬܓܒܪ. ܠܗܘܢ ܗܝ ܕܓܒܝܬ ܠܐܣܛܪ̈ܛܝܐ ܒܦܘܪܐ ܕܨܒܝ. ܘܐܓܒܪ ܠܘܬ ܡܫܒܚܐ. ܕܢܛܠ ܒܡܢ ܐܝܬ. ܘܠܐ ܢܛܠ ܒܡܢ ܐܠܗܐ ܕܠܐ ܢܫܘܬ.

ܥܠ ܦܪܝܫܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܗ. ܪܝܫ ܕܢܒܥܐ ܗܪܒܐ fol. 163b
ܡܛܠ ܪܘܚܐ ܩܕܝܫܐ. ܕܡܬܠܒܫܐ ܢܦܩܬ ܥܠ ܠܒܫܐ ܘܢܗܪܐ ܕܨܒܝ ܥܠ ܡܥܡܘܕܝܬܐ. ܗܘ ܕܝܢ ܒܪܐ ܪܥܡܝܢ ܕܢܦܩܬ ܥܠ ܠܒܫܐ ܘܢܗܪܐ. ܘܡܬܬܢܝܚ ܠܗܘܢ ܡܘܡܐܝܬ. ܐܠܐ ܪܘܚܐ ܩܕܝܫܐ. ܡܛܠ ܡܟܢܐ ܢܦܫܬ.. ܘܐܡܪܝܢ ܡܛܠ ܗܕܐ ܥܠܝܬܐ. ܐܝܟܢܐ ܓܒܪ ܕܢܦܩܬ ܠܒܪܗ ܕܟܬܘܠܬܐ ܩܕܝܫܬܐ ܡܪܝܡ. ܐܝܟ ܕܐܡܪ ܓܒܪܐܝܠ. ܕܪܘܚܐ ܩܕܝܫܐ ܢܐܬܐ ܘܫܪܟܐ. ܘܚܝܠܗ ܠܥܠܝܐ ܕܡܢ ܒܬܘܠܬܐ. ܦܓܪܐ ܕܡܠܬܐ ܐܠܗܐ. ܗܟܢܐ ܢܦܫܬ ܥܠ ܠܒܣܝܐ ܘܢܗܝܪܐ ܕܥܠ ܡܥܡܘܕܝܬܐ. ܘܥܒܕ ܠܗܘܢ ܦܓܪܗ ܘܕܡܗ ܕܡܠܬܐ ܐܠܗܐ ܗܘ ܕܡܢ ܒܬܘܠܬܐ.. ܬܘܒ ܕܝܢ ܐܡܪܝܢ ܗܟܢܐ. ܐܝܟܢܐ ܓܒܪ ܕܠܘܬ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܡܪܝܡ: ܐܟܢܐ ܕܝܢ: ܓܒܪܐ ܕܐܬܓܫܡ ܒܪܐ.. ܒܪܐ ܕܝܢ ܢܦܫܬ ܠܒܪܗ ܕܒܬܘܠܬܐ ܘܐܬܓܫܡ. ܢܦܫܬ ܬܘܒ. ܐܦ ܪܘܚܐ ܠܘܬ ܒܬܘܠܬܐ ܕܡܥܡܕܝܢܝܗ̇ ܠܒܪܐ ܡܢܗ̇.. ܗܟܢܐ ܘܗܪܟܐ ܠܘܬ ܡܥܡܘܕܝܬܐ. ܐܟܢܐ ܕܝܢ: ܓܒܪܐ ܕܢܦܫܬ ܒܪܐ ܘܡܘܡܐܝܬ ܠܠܒܣܝܐ ܘܠܢܗܝܪܐ ܘܢܗܘܘܢ ܦܓܪܗ ܘܕܡܗ.. ܒܪܐ ܕܝܢ: ܢܦܫܬ ܕܢܦܫܬ ܠܗܘܢ ܘܡܘܡܐܝܬ.. ܪܘܚܐ ܬܘܒ ܢܦܫܬ: ܕܢܦܫܬ ܐܝܟ ܠܗ. ܐܟܢܐ ܕܓܒܪܗ ܡܢ ܒܬܘܠܬܐ.. ܘܡܛܠܗܕܐ ܓܠܝܬܐ ܡܬܒܥܝܐ. ܒܗܢܐ ܕܪܘܚܐ: ܘܓܒܪܐ ܟܠܒܐ ܡܢܗܪܐ

ܟܠ. ܗ. ܡܬܟܫܦܝܢ ܠܟ ܐܠܗܐ ܐܒܐ ܒܝܕ ܒܪܟ ܕܗܘܼܐ ܡܫܒܚܐ ܕܬܘܣܐ ܢܣܩܘܢ. ܘܕܢܬܦܫܩܘܢ ܚܠܝܢ ܕܡܫܝܚܟ ܒܡܐܬܝܬܐ ܐܚܪܝܬܐ ܕܐܝܫܘܥܐ ܒܪܟ.

ܒܗܢܐ ܘܐܦܝܢ ܡܪܢܐ ܒܪ ܡܩܒܠܝܢ ܩܘܪܒܢܟ ܘܡܘܕܝܢ ܠܟ ܒܟܠܗܘܢ ܥܕܢ. ܗܕܐ ܐܡܪ ܕܡܩܒܠܝܢ ܩܘܪܒܢܟ ܒܟܠܗܘܢ ܐܝܠܝܢ ܕܡܩܪܒܬ ܠܗܘܢ ܡܢ ܫܘܪܝܐ: ܘܒܬܪܗ ܠܡܬܒܪܝܢܘܬܐ ܕܒܪܝܟ ܚܣܝܕܐ. ܐ̄ ܗ̇ܝ ܕܩܪܝܬ. ܐܝܟ ܗ̇ܝ ܕܒܝܠܡܟ ܒܝܕܬ. ܘܐ̄ ܗ̇ܝ ܕܢܒܝܬܬ ܒܫܘܒܚܐ ܕܡܠܠܘܬܐ. ܐܝܟ ܗ̇ܝ ܕܐܬܩܒܠ ܠܟ ܚܠܝܢ ܘܕܫܪܒܐ.

ܘܡܛܠ ܚܠܝܢ ܗܘ. ܘܡܛܠ ܚܠܝܢ ܐܝܠܝܢ ܕܢܣܒܬ ܠܢ ܒܡܬܒܪܝܢܘܬܗ ܕܒܪܟ. ܐ̄ ܫܘܒܚܐ ܕܢܦܫ̈ܬܐ. ܘܐ̄ ܦܝܡܬ ܒܢܝܐ. ܘܐ̄ ܓܠܝܘܬܐ ܕܫܡܝܐ ܘܒܘܣܡܐ ܕܒܗ̇. ܘܫܪܒܐ ܕܕܐܝܟ ܗܠܝܢ.

ܒܡܢܐ ܕܝܢ ܚܕܐ ܘܐܡܪ ܠܟ ܡܫܒܚܝܢ. ܠܟ ܡܒܪܟܝܢ.

ܒܟ ܦܬܚܝܢ ܘܢܚܒܝܢ ܡܢܟ ܡܪܝܐ ܐܠܗܢ. ܗ. ܠܟ ܡܫܒܚܝܢ ܥܠ ܐܦ̈ܝ ܟܠܗܘܢ ܕܐܡܝܪ ܒܗܢܐ. ܘܕܒܪ̈ܬܐ ܘܐܚܪ̈ܝܬܐ.. ܘܠܟ ܡܒܪܟܝܢ ܒܕܡܝܬܐ ܕܒܪ̈ܘܟܐ. ܡܛܠ ܕܒܪܟܬ ܠܓܢܣܢ ܡܢ ܠܥܠܬܐ ܕܒܟܪ ܦܘܪܩܢܐ.. ܘܒܟ ܦܬܚܝܢ. ܕܐܢܬ ܗܘ ܐܠܗܢ ܘܦܪܘܩܢ ܘܟܒܪ ܩܒܠܬ[1].. ܘܢܚܒܝܢ ܡܢܟ ܕܬܦܪܘܐ ܫܐܠܬܢ ܫܦܝܪ̈ܬܐ.

ܡܫܬܟܚܐ ܐܡܪ ܒܫܠܝܐ ܘܒܕܚܠܬܐ ܗܘܝܬܘܢ ܘܫܡܥܝܢ. ܗ. ܡܪܢܝܢ ܠܒܡܐ ܟܕ ܡܬܓܢܝܢܘܬܐ ܕܪܘܚܐ ܘܫܡܝܐ. ܕܢܗܘܐ

1) The MS has ܩܒܠܬܐ (sic).

ܬܘܒ ܡܫܒܚܝܢ܆ ܐܝܟܢܐ ܕܝܠܝܕܬܐ ܒܥܡܢ ܝܠܕܐ ܪܘܚܢܝܐ ܒܓܠܝܬܐ(1) ܪܘܚܢܝܬܐ ܒܡܠܟܘܬܐ ܕܐܒܘܢ ܐܡܝܢܐ ܕܐܡܪܬ.. ܚܡܪܐ ܚܕܬ ܕܐܫܬܝܢ ܒܥܡܗ ܬܡܢ ܐܬܘܗܝ܆ ܘܡܠܟܘܬܐ ܚܕܬܐ ܘܪܘܚܢܝܐ. ܕܐܝܠܝܢ ܕܠܐ ܢܕܒܝܢ ܠܗܘܢ ܚܘܪܒܐ.

ܒܗܢܐ ܕܝܢ ܡܬܒܣܡܝܢ ܡܪܢܐ ܠܡܘܬܢ ܘܩܪܒܢܐ. ܚܘܪܒܐ ܬܢܐ ܒܗܢܐ ܒܗܕܢܐ ܕܡܕܒܪܢܘܬܐ. ܒܪ ܕܝܢ ܦܚܡ ܠܗ ܬܫܒܘܚܬܐ ܕܢܫܒܚܘܢ ܐ̈ܝܠܝܢ ܐܘ ܒܪܐ ܘܠܐܒܘܢ. ܕܠܐ ܬܟܒܪ ܒܗܢ ܐܝܟ ܢܦܫܗܘܢ. ܐܠܐ ܕܬܫܒܘܚܬܗ ܘܬܪܥܝܬ ܒܠܝܢ ܒܝܘܡܐ ܕܡܐܬܝܬܗ ܗܝ ܕܬܬܝܢ.

ܟܠ ܐܦ̈ܝ ܗܠܝܢ ܕܡܬܐܪܝܬ. ܗ. [ܟܠ](2) ܐܦ̈ܝ ܒܠܗ ܡܕܒܪܢܘܬܐ.

ܒܥܕܢ ܘܒܬܪܘܬܢ. ܗ. ܒܥܡܢ ܗܘ ܕܐܬܒܪܝ ܥܡܢ ܒܠܘܗܝ. ܒܪ̈ܘܫܠܡܐ ܡܢ ܒܪ̈ܘܫܠܡܘܣ. ܐܘܟܝܬ ܡܫܝ̈ܚܐ ܡܢ ܡܫܝܚܐ.. ܘܒܪܬܘܬܢ ܗܝ ܕܐܬܦܪܥܬܢ ܐܒܘܢ. ܐܝܟ ܕܢܦܐܠ ܡܢ ܘܐܬܠ ܠܢ. ܒܡ̈ܫܚܐ ܠܒܪܘܬܢ. ܘܐܝܟܢ ܗܝ ܕܐܬܦܩܒ ܠܝ ܟܠ ܥܒܠܦ ܕܒܫܡܝܐ ܘܒܐܪܥܐ.. ܬܘܒ ܕܬܘܬܢ: ܗܝ ܕܐܬܥܒܕܬ ܠܗ ܕܪ̈ܬܐ ܕܒܠܘܬܐ ܕܫܡܝܐ.

ܡܬܒܥܐ ܠܢ. ܗ. ܕܠܐ ܬܫܒܘܚ ܠܗ ܢܦܫܗ. ܐܠܐ ܬܫܒܘܚ ܟܠܗ ܒܝܘܡܐ ܗܘ ܕܡܐܬܝܬܢ.

ܘܒܐܝܕܝܢ. ܗ. ܐܝܟ ܒܠܬܐ ܠܘܬ ܒܠܬܐ. ܬܘܒ ܒܐܝܕܝܢ ܐܝܟ ܡܫܟܢܐ ܕܒܗ[ܬ] ܠܢ ܘܠܐܒܐ.

ܘܒܥܡܢ. ܗ. ܐܝܟ ܥܡܐ ܒܐܣܘܬܐ ܘܒܟܝܢܐ ܠܐܒܐ. fol. 163a

ܒܥܡܐ ܕܝܢ ܚܢܐ ܘܐܡܪ ܢܦܫ ܒܠܝܢ ܐܠܗܐ ܐܒܐ ܐܚܝܕ.

1) Read ܕܓܠܝܬܐ (?). 2) MS omits.

ܘܠܐ ܡܬܡܠܠܢܐ ܕܢܦܩ ܠܡ ܬܡܢ.. ܡܛܠ ܡܢܐ ܕܝܢ ܐܡܪ ܡܪܢ ܠܬܠܡܝܕܘܗܝ، ܟܕ ܡܚܘܐ ܠܦܓܪܗ ܣܒܘ ܐܟܘܠܘ ܗܢܘ ܘܠܐ ܐܡܪ ܟܠܟܘܢ. ܘܗܝ ܕܟܣܐ ܐܡܪ ܕܣܒܘ ܐܫܬܘ ܡܢܗ ܟܠܟܘܢ.. ܘܐܡܪܝܢ ܕܟܠܗܘܢ ܬܠܡܝܕܐ ܡܩܒܠܝܢ ܗܘܘ ܘܡܒܪܟܬܐ ܠܡܘܢܒܐ ܕܦܓܪܐ. ܝܗܘܕܐ ܕܝܢ: ܠܘ ܟܠܗܘܢ ܫܬܝܢ ܗܘܘ. ܡܛܠ ܕܐܝܬ ܗܘܐ ܒܗܘܢ ܐܢܫܐ ܢܟܪܝܐ. ܘܐܡܪ ܕܣܒܘ ܐܫܬܘ ܐܦ ܐܢܬܘܢ ܢܟܪܝܐ.

ܫܒܝܐ ܗܘܝܬܘܢ ܚܒܕܝܢ ܠܡܘܒܠܐ ܕܟܠ. ܗ. ܐܝܟ ܡܢܐ ܕܡܝܬܘܬܢ ܕܚܒܪ ܐܒܐ.

ܟܠ ܐܡܪܬ، ܟܕ ܕܬܐܟܠܘܢ ܠܠܚܡܐ ܗܢܐ. ܘܬܫܬܘܢ

ܟܣܐ ܗܢܐ. ܠܡܘܬܝ، ܡܟܪܙܝܢ ܐܢܬܘܢ. ܘܒܩܝܡܬܝ، ܡܘܕܝܢ ܐܢܬܘܢ. ܗ. ܟܠ ܗܝ، ܕܡܩܒܠܐ ܫܘܠܡܟܘܢ: ܗܢܐ ܐܘܪܐ ܐܡܪܬ، ܕܡܩܒܠܝܢ ܐܢܬܘܢ ܠܗ: ܬܗܘܘܢ ܚܒܪܝܢ ܐܢܬܘܢ.. ܚܕܐ ܕܡܟܪܙܝܢ ܐܢܬܘܢ ܡܘܬܝ،.. ܘܐܚܪܬܐ ܕܡܘܕܝܢ ܐܢܬܘܢ ܒܩܝܡܬܝ.

ܒܕܡܐ ܕܐܬܐ ܐܢܐ. ܗ. ܙܡܢ ܠܡܕܒܪ: ܕܟܕ ܡܬܝܬܝܢ ܘܒܕܡܐ ܠܟܠܝܬܐ. ܒܦܓܪܐ ܘܕܡܐ ܕܐܡܪܐ ܡܫܬܡܠܐ ܗܘܐ ܗܢܐ ܐܘܪܐ ܠܦܘܪܩܢܐ. ܟܕ ܟܠܝܬܐ ܕܝܢ ܘܒܕܡܐ ܠܟܠܗܘܢ ܕܥܠܡܐ. ܟܕ ܦܓܪܗ ܕܡܫܝܚܐ ܡܢ ܡܫܬܡܠܐ. fol. 16

ܒܕܡܐ ܕܝܢ ܚܕܐ ܘܐܡܪ. ܦܘܬܟ ܡܢ ܡܬܩܕܫܝܢ.

ܘܒܩܝܡܬܟ ܦܘܕܝܢ. ܘܠܡܐܬܝܬܟ ܡܣܟܝܢ. ܗ. ܐܝܟ ܦܘܕܝܢܟ ܦܘܬܟ ܡܟܪܙܝܢ. ܡܛܠ ܕܟܕ ܐܡܚܝܬܬ ܠܦܘܬܟ.. ܘܒܩܝܡܬܟ ܦܘܕܝܢ. ܡܛܠ ܕܗܘ، ܗܘܝܬ ܠܝ ܕܗܘܒܢܐ ܕܩܝܡܬܟ. ܘܪܝܫܬܐ ܕܢܝܐ ܥܕܬܐ. ܘܠܡܐܬܝܬܟ

ܘܠܫܪ̈ܟܐ ܕܠܥܠܡ: ܠܐ ܐܪܡ ܠܗ ܕܢܬܠ ܬܚܘܬܐ ܠܒܗܐ ܕܢܓܢܘܢ ܐܢܫ. ܡܛܠ ܕܠܘ ܨܠܘܬܐ ܐܘ ܒܥܘܬܐ ܐܝܬܝܗ̇ ܗ̇ܕܐ. ܐܠܐ ܬܫܥܝܬܐ ܐܝܬܝܗ̇ ܕܒܥܘܬܐ ܗܕܐ. ܘܡܛܠ ܨܠܘܬܐ ܗ̇ܝ: ܐܪܡ ܕܢܒܥܐ ܒܥܐ ܐܢܫ. ܡܛܠ ܬܫܥܝܬܐ ܕܝܢ ܠܐ. ܘܒܪܠܝܘܢ ܐܪܡ ܕܢܬܟܫܦܝܗ̇ ܒܗܘܢܐ ܘܢܐܡ̈ܪܝܗ̇ ܬܠܘܬܐܝܬ: ܒܕܡܘܬܐ ܠܐܢܫܐ ܕܡܬܟܠ ܠܘܬ ܗ̇ܘ ܕܘܡܢܗ̇ ܦ̇ܘܪܣܝܢ ܐܝܬܘܢ ܒܕܡܘܬܐ ܕܐܝܬܐ ܐܒܝܐ.

ܒܙ ܦܠܛ ܡܢ ܫܡܪܐ ܘܡܢ ܡܪ̈ܐ ܘܐܡܬܪ ܠܗܘܢ ܦܘܩܘ

ܐܬܦܬܘ ܡܢܗ ܟܠܗܘܢ. ܗܢܐ ܐܝܬܘܗܝ ܕܡܢܐ ܕܠܐ ܕܕܐܝܬܘܗܝ ܚܕܬܐ. ܗ. ܐܪܡ ܕܝܢ ܕܢܦܩܒ ܗܪܟܐ.. ܕܡܢܐ ܐܝܬܝܗ̇ ܕܐܝܬܘܗܝ.. ܘܐܡܬܝ، ܡܫܬܪܪܐ.. ܘܠܐܡܬܝ، ܠܐ.. ܘܐܡܬܪܝܢ ܕܕܐܝܬܘܗܝ ܦܘܫܪܐ ܐܝܬܝܗ̇. ܘܐܦ ܡ̇ܢ ܘܡܬܐܡܪܬ ܗ̇ܘ ܕܒܚܒܪܗ̇: ܡܫܬܪܪܐ ܘܠܐ ܡܫܬܦܠܓ. ܒܗ̇ ܡܕܡ. ܐܢܕܝܢ ܠܐ ܡܬܐܡܪܬ: ܠܐ ܡܫܬܪܪܐ. ܡܛܠ ܕܦܠܝܓ ܕܢܦܠܓ. ܒܗ̇ ܟܠܡܕܡ ܕܒܥܐ ܘܡ̈ܢܝܢ.. ܘܡܢܗܘܢ ܦܘܪܣܐ: ܘܐܡ̈ܪܝܢ ܕܡܘܕܒܐ ܬܪ̈ܬܝܢ.. ܚܕܐ ܡܢ: ܡܛܘܠ ܗ̇ܘ ܕܒܚܒܪܗ̇.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܪܫܘܬܐ ܕܐܦܘܬ ܠܐܠܝܢ ܕܝܢܒܐ. ܐܘ ܢܦܘܩ.. ܕܐܝܬܘܗܝ ܚܕܬܐ: ܒܕܡܘܬܗ ܫܪܪܗ̇ ܠܗ ܡܫܝܚܐ. ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ ܫܠܝܚܐ. fol. 162*a*
ܕܠܐ ܫܘܦܒ ܕܡܢܐ: ܠܘܬ ܫܘܒܗܪܐ.. ܐܒܘܢܐ ܕܗ̇ܝ، ܕܐܝܬܘܗܝ ܒܬܘܠܘܬܐ. ܕܒܪܡܢܐ ܕܝܘܦܪ̈ܢܐ ܘܕܐܡܪ̈ܐ ܘܕܒܨܠܐ ܐܫܬܪܪܬ. ܗܢܐ ܕܝܢ ܐܦܘܬ ܠܗ ܡܫܝܚܐ ܒܗܪܐ ܕܐܝܬܘܗܝ ܐܘܒܠܬ ܦܘܫܪܐ: ܘܐܡܪܝܢ ܕܗܠܝܢ.. ܚܕܐ ܡܢ: ܕܒܚܒܪ ܠܗ ܒܢ̈ܝܐ ܕܐܒܘܗܝ، ܡܢ ܡܥܒܕܢܘܬܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܕܢܦܫܗ، ܫܩܠܝܢ ܘܫܦܠܝܢ ܒܗ̇ ܦܠܓܗ ܘܡܢܗ.. ܕܬܠܬ ܬܘܒ: ܕܪ̈ܢܝܢ ܠܗ ܠܒܠܒܘܬܗ ܕܒܫܡܝܐ.. ܕܐܬܥܒܪ ܕܝܢ: ܒܗܘܡܢܐ ܘܒܫܒܐ

ܡܫܝܚܐ. ܘܫܪܝܪܐܝܬ ܘܠܐ ܛܘܦܣܢܐܝܬ.. ܬܘܒ ܕܝܢ ܐܬܬܠ ܐܦ ܠܬܕܡܘܪܬܐ ܪܒܬܐ. ܕܒܗ̇ ܕܠܝܬܐ. ܠܓܝܐ ܗܘܐ ܠܗ ܦܬܘܪܐ ܒܟܡܘܗܝ ܕܡ̈ܠܝܟܐ ܘܢܦܫ ܗܘܐ. ܘܐܟܠ ܗܘܐ ܡܢ ܦܓܪܗ ܘܡܫܬܒܠ ܗܘܐ ܠܗܘܢ. ܘܫܬܐ ܗܘܐ ܡܢ ܕܡܗ. ܘܡܫܒܘܚܐ ܗܘܐ ܠܗܘܢ. ܬܕܡܘܪܬܐ ܗܝ ܒܫܪܪܐ ܕܚܒܪܐ ܠܟܠ ܗܘ̈ܢܐ ܐܢ̈ܫܝܐ ܘܠܐ ܡܬܕܟܝܢ ܠܗ̇. ܐܢ ܕܝܢ ܡܬܕܟܝܢ ܠܗ̇: ܠܘ ܬܕܡܘܪܬܐ ܗܝ.. ܬܘܒ ܕܝܢ ܙܕܩ ܕܢܬܡܗ. ܗܪܟܐ. ܕܦܓܪܐ ܘܕܡܐ ܕܡܠܬܐ ܐܠܗܐ ܐܟܠܝܢ ܘܫܬܝܢ: ܐܘ ܕܟܝܢܐ ܗܘ ܕܡܢ ܟܪܣ. ܐܝܟ ܕܐܡ̈ܪܝܢ ܗܪ̈ܐܛܝܩܘ.. ܘܐܡܪܝܢ ܕܦܓܪܐ ܘܕܡܐ ܕܡܠܬܐ ܐܠܗܐ. ܘܗܦܟ ܠܗܕܐ ܦܘܠܘܣ ܐܠܗܝܐ ܕܐܡܪ. ܕܡܢ ܕܐܟܠ ܦܓܪܗ ܘܫܬܐ ܠܕܡܗ ܕܡܪܢ ܘܫܪܝܐ. ܘܬܘܒ ܐܡܪ ܕܠܐ ܦܪܫ ܦܓܪܗ ܘܕܡܗ ܕܡܪܢܐ. ܗܐ ܟܕ ܦܓܪܗ ܘܕܡܗ ܕܡܪܢܐ ܦܪ̈ܝܫܝܢ. ܘܠܘ ܕܟܝܢܐ. ܡܛܠ ܦܓܪܐ ܘܕܡܐ ܕܡܠܬܐ ܐܠܗܐ ܢܣܒܝܢ. ܘܠܘ ܕܟܝܢܐ.

ܗܘ ܕܫܠܡܘܗܝ ܘܢܠܦ ܩܘܪ̈ܒܐ ܡܬܩܢܐ. ܗ̄. ܠܘ ܟܕ ܫܠܡܘܗܝ ܕܢܠܡܘܗܝ ܐܘ̄ ܬܠܡ̈ܝܕܐ ܬܪ̈ܬܝܢ ܡܬܩܢܐ ܗ̇ܘܝܐ ܦܓܪܐ. ܐܠܐ ܘܢܠܦ ܒܠܡܘܗܝ ܩܘܪ̈ܒܐ ܕܡܗܝܡܢܝܢ ܒܗ. ܘܗܘ fol. 16 ܕܡܬܩܢܐ. ܕܡܬܩܪܒ ܒܝܘܡܐ ܐܚܪܢܐ ܗܘܐ.

ܘܡܬܒܪܟ ܠܡܘܒܠܐ ܕܢܦܫܐ ܘܠܚܝ̈ܐ ܕܠܥܠܡ. ܗ. ܡܛܠ ܬܪ̈ܬܝܢ ܚܠܦܐ ܟܕ ܐܡܪ ܕܡܬܒܪܟ. ܦܓܪܗ ܘܕܡܐ ܠܡܚ̈ܝܢܐ.. ܚܕܐ ܡܢ: ܕܢܫܒܩܐ ܚܛ̈ܗܝܗܘܢ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܕܢܚܐ ܠܗܘܢ ܚܝ̈ܐ ܕܠܥܠܡ ܒܡܠܟܘܬܐ ܗ̇ܝ ܕܫܡܝܐ. ܐܝܟ ܕܐܡܪ ܒܕܘܟܬܐ ܐܚܪܬܐ. ܕܡܢ ܕܐܟܠ ܦܓܪܝ ܢܐܚܐ ܠܥܠܡ.. ܟܕ ܡܠܝܢ ܕܝܢ ܙܕܩ ܠܡܕܥ: ܕܟܕ ܐܡܪ ܟܗܢܐ ܗܪܟܐ

ܘܦܪ̈ܝܫܘܗܝ ܦܠܓܘܬܗ. ܗ̣ܘ ܐܝܬܘܗܝ ܦܠܓܘܬܐ ܗ̇ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ: ܐ̇ܘ ܐܝܬܝܐ ܗܘ ܗܘ ܡܠܟ ܟܠܗ.. ܘܫܪܝܪܐ ܗ̇ܘ: ܗ̣ܘ ܐܝܬܘܗܝ ܕܗܢܐ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ: ܐ̇ܘ ܐܝܬܝܐ ܗܘ ܗܘ ܡܠܟ ܟܠܗ.. ܘܐܬܟܪܝܢ ܕܗ̣ܘ ܐܝܬܘܗܝ ܦܠܓܘܬܗ ܘܕܡܘܬܗ ܗ̇ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ.. ܐܠܐ ܒܒܪ ܩܢܘܡܝܢ ܐܝܟ ܘܐܡܪܝܢ. ܐܝܟܢܐ ܦܢܝܐ ܗܕܐ ܕܬܗܘܐ. ܘܐܬܟܪܝܢ ܐܦ ܠܘܬ ܗܢܐ. ܕܡܫܒܚܐ ܗ̇ܝ ܕܒܥܠܬ ܒܝܘܪܐ ܒܦܪܐ ܡܢ ܐܪܒܐ. ܘܫܘܠܡܗ ܘܡܒܪܬܗ ܦܠܓܘܬܗ ܕܐܕܡ. ܗܘ̇ ܫܘܠܡܗ ܠܗܢܐ ܠܡܫܝܚܐ ܘܡܒܪܬܗ ܦܠܓܘܬܗ ܕܡܠܬܐ ܗ̣ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ. ܘܗܘ̇ ܫܘܠܡܗ ܠܡܫܝܚܐ ܘܡܒܪܬܗ ܕܗܢܐ ܗ̣ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ.. ܘܬܘܒ ܪܘܚܐ ܩܕܝܫܐ ܕܫܘܠܡܗ ܠܒܣܘܪܐ ܕܐܡܝܪܐ ܒܡܠܟܝܢ: ܘܫܘܠܡܗ ܘܡܒܪܬܗ ܠܦܘܪܩܢܐ ܕܒܒܪ̈ܝܐ ܒܡܠܟܝܢ. ܗܘ̇ ܫܘܠܡܗ ܠܠܡܫܝܚܐ ܗܢܐ ܘܡܒܪܬܗ ܦܠܓܘܬܐ ܗ̣ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܘܫܘܠܡܗ ܠܡܫܝܚܐ ܬܘܒ ܘܡܒܪܬܗ ܕܗܢܐ ܗ̣ܘ ܕܐܝܬ ܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ.. ܗܢܘܢ ܘܐܦ ܝܗܒܝܢ ܐܫܬܘܕܥܠ ܡܛܠ ܠܡܫܝܚܐ ܘܡܫܝܚܐ ܕܡܬܓܒܪ ܒܗܢܐ. ܪܘܚܐ ܩܕܝܫܐ ܕܢܚܬ ܠܒܣܘܪܐ fol. 161*a* ܕܒܬܠܝܬܝܘܬܐ. ܘܡܒܪܬܗ ܠܒܣܘܪܐ ܗ̣ܘ ܕܡܢܗ ܦܠܓܘܬܗ ܘܕܡܘܬܗ ܕܡܠܬܐ ܐܠܗܐ. ܗܘ̇ ܕܒܪ ܗܘ̇ ܢܣܒ ܟܠ ܡܕܒܚܐ. ܘܡܒܕܪ ܠܠܡܫܝܚܐ ܘܠܡܫܝܚܐ ܕܗܘܝܘ ܒܠܘܗܝ: ܦܠܓܘܬܗ ܘܕܡܘܬܗ ܕܡܠܬܐ ܐܠܗܐ ܗܘ̇ ܕܫܒܠ ܡܢ ܡܪܝܡ. ܒܪ ܐܢ̈ܫܐ ܕܒܗܢܐ ܗ̣ܘ ܕܡܬܒܪܝܢ ܘܡܬܦܪܒ.. ܬܘܒ ܕܝܢ ܙܘܥ ܠܡܪܟܒ. ܕܡܢ ܡܠܟܝܢ ܘܡܪ̈ܓܫܐ ܠܟܠܝܬܐ. ܒܪ ܦܠܓܘܬܐ ܘܕܡܘܬܐ ܡܫܬܡܫ ܗܘܐ ܗܢܐ ܪܐܪܐ ܠܦܘܣܩܢܐܝܬ. ܐܝܟ ܡܫܠܡܢܘܬܐ ܢܡܘܣܝܬܐ ܘܡܫܬܝܬܐ.. ܘܡܢ ܟܠܝܬܐ ܘܡܪܓܫܐ ܠܫܘܠܡܗ ܕܒܠܡܐ: ܒܦܠܓܘܬܐ ܘܕܡܘܬܐ ܕܐܠܗܐ ܡܠܬܐ ܪܒܐ ܘܦܪܘܩܢ ܫܘܒ

ܕܒܗ̇ܝ ܕܫܡܠ ܒܡܘܬܐ ܡܪܒܐ ܠܦܪܘܫܘܬܐ ܘܫܪܝܐ ܠܗ̇ ܡܠܠ܆ ܟܕ ܠܐ ܡܦܪܫ. ܠܬܪ̈ܝܢ ܩܠ̈ܝܐ ܡܢ ܚܕ̈ܕܐ. ܗܕܐ ܡܫܬܘܕܥ ܐܦ ܡ̣ܢܐܪܪ. ܕܗܘ ܡܫܝܚܐ ܐܦ ܐܬܒܝܢ، ܟܠ ܙܡܢܐ ܘܡܟܝܠ. ܘܐܬܦܪܫܬ ܢܦܫܗ ܡܢ ܦܓܪܗ ܐܠܐ ܐܠܗܘܬܗ ܠܐ ܫ̇ܢܝܬ ܘܠܐ ܐܪܚܩܬ ܡܢ ܢܦܫܗ ܘܡܢ ܦܓܪܗ. ܐܠܐ ܩܘܝܬ ܒܚܕܝܘܬܐ ܒܚܝܢܬܐ ܘܩܢܘܡܝܬܐ ܕܠܘܬ ܢܦܫܗ ܘܦܓܪܗ.. ܘܒܕܝܠܗ ܙܕܩ ܠܗ ܠܡܘܬܐ ܒܗ̇ܘ ܒܕܝܢܐ ܕܢܬܕܢܘܢ. ܘܟܕ ܫܪܝܐ ܠܗ̇ ܠܦܪܝܫܘܬܐ܆ ܡܠܠ ܢܒܝܐ ܡܦܩܣܐܝܬ. ܘܠܐ ܢܦܪܫ. ܐܢܘܢ ܠܩ̈ܠܝܐ ܡܢ ܚ̈ܕܕܐ. ܡܛܠ ܕܒܗ̇ܝ ܕܫܪܝܐ ܠܗ̇ ܗ̇ܕܐ ܡܢܐܪܪ ܘܡܬܘܕܥ. ܕܐܬܦܪܫܬ ܢܦܫܗ ܡܢ ܦܓܪܗ.. ܒܗ̇ܝ ܕܝܢ ܕܠܐ ܡܦܪܫ. ܠܩ̈ܠܝܐ ܡܢ ܚ̈ܕܕܐ. ܗ̇ܕܐ ܡܬܒܕܩ ܘܡܫܬܘܕܥ.. ܕܠܐ ܐܬܦܪܫܬ ܐܠܗܘܬܐ ܠܐ ܡܢ ܢܦܫܐ ܘܠܐ ܡܢ ܦܓܪܐ.

ܘܗܝܕܝܢ ܠܗܘܢ ܠܬܠܡܝܕܘܗܝ، ܘܐܡ̣ܪ ܣܒܘ ܐܟܘܠܘ ܡܢܗ. ܗ̇ܢܘ. ܬܠܡܝܕܐ ܕܝܢ ܕܠܐ ܒܘܚܕܐ ܐܟܠܘ ܡܢ ܗ̇ܘ ܦܓܪܐ. ܐܠܐ ܙܕܩ ܕܢܬܦܣ. ܕܗܘ ܡܫܝܚܐ ܐܟܠ ܡܢܗ ܐܦ ܠܐ.. ܘܐܡܪܝܢ ܕܐܟܠ ܡܢ ܦܓܪܗ. ܘܫܬܝ ܡܢ ܕܡܗ.. ܘܡܝܬܝܐ ܗ̇ܕܐ ܡܢ ܗ̇ܝ ܕܐܡ̣ܪ ܗ̣ܘ ܕܠܐ ܐܫܬܐ ܡܢ ܗܢܐ ܝܠܕܐ fol. 16
ܕܓܦܬܐ܆ ܒܕܡܐ ܕܐܫܬܝܘܗܝ، ܒܡܟܒܘܢ ܚܕܬܐ ܒܡܠܟܘܬܐ ܕܐܠܗܐ.. ܘܐܦ ܡܪܝ ܐܘܐܢܢܝܣ ܐܡܪ. ܕܒܪ ܠܒܡ ܢܣܒ ܠܗܘܢ ܠܬܠܡܝܕܘܗܝ.. ܘܐܦ ܡܘܪܐܘܣܘܣ ܬܘܒ ܒܐܦܪܪܟܐ ܐܡܪ܆ ܕܐܟܠ ܘܐܫܬܝ، ܡܢ ܦܓܪܗ ܘܕܡܗ.. ܘܡܕܝܢܐ ܡܪܝ، ܐܦܪܝܡ ܐܡܪ. ܕܐܟܠ ܦܓܪܗ ܘܝܗܒ ܠܗܘܢ. ܘܬܘܒ ܠܕܡܗ ܘܝܗܒܐ ܠܗܘܢ.

ܗܢܐ ܓܝܪ ܐܘܬܘܗܝ، ܦܓܪܐ ܕܠܝ. ܗ. ܙܕܩ ܕܝܢ ܕܢܬܦܣ. ܡܪܒܐ. ܕܠܡܢܐ ܗ̇ܘ ܕܫܠܡܗ ܡܫܝܚܐ ܘܒܪܒܗ ܘܦܫܪܗ

ܡܬܬܦܪ̈ܝܢ ܘܐܡ̈ܪܝ ܗܠܝܢ ܕܗܘ̈ܝ، ܒܫܘܚܠܦܘܬܐ ܕܐܢܫܐܝܬ ܗ̇ܝ ܕܒܠܝܬܐ.

ܒܪ ܕܝܢ ܒܬܪܗ ܗܘܐ ܕܢܩܒܠ ܠܦܓܘܬܐ ܒܢܝ̈ܫܐ ܘܫܪܒܐ. ܒܪ ܢܦܫܗ ܠܚܘܒܐ ܥܠ ܐܝ̈ܕܝܐ ܕܟܠܗ ܡܪ̈ܕܘܬܐ. ܘܒܪ ܐܘܕ، ܒܪ̈ܝܢ ܦܪܫ. ܡܢܐ. ܗ̄. ܒܗ̇، ܟܕ ܕܢܦܫ ܠܚܘܒܐ: ܗ̇، ܕܢܦܫ. ܒܦܪ̈ܐ ܡܢ ܒܬܘܠܘܬܐ ܫܘܕܥ ܠܝ.. ܒܗ̇، ܕܝܢ ܕܢܦܘܩ ܠܐܒܐ: ܬܪ̈ܬܝܢ ܦܘܪܥ ܠܝ.. ܚܕܐ ܟܕ: ܐܝܟ ܕܠܘܬ ܒܠܬܐ ܕܟܠܗ ܡܬܓܠܠ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܕܠܐ ܥܘܡܠܐ ܠܐܒܐ ܐܝܟ ܕܡܒܠܝܢ ܗܘܘ ܒܠܘܗܝ، ܢܘܪ̈ܐ.. ܒܗ̇، ܕܝܢ ܕܐܘܦܕ، : ܬܪ̈ܬܝܢ ܦܘܪܥ ܠܝ.. ܚܕܐ ܟܕ: ܕܐܘܕ، ܠܐܒܐ ܐܝܟ ܕܡܢ ܦܪ̈ܘܩܐ ܕܠܝ. ܚܠܦ ܡܬܒܪܢܘܬܐ ܕܒܪܗ ܐܝܟ ܕܐܡ̇ܪ ܦܘܠܘܣ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܕܫܠܡ ܠܡܫܝܚܗ ܕܐܒܐ. ܡܛܠ ܕܡܕܒܪܢܘܬܐ ܥܠܡܢܝܬܐ ܐܫܬܝܗ̇. ܒܐܡܪܬ ܕܫܠܡ ܐܝܢܐ ܠܡܫܝܚܐ ܕܠܝ ܐܒܐ. ܕܢܦܫܐ ܘܦܓܘܬܐ ܐܩܒܠ ܚܠܦ ܓܢܣܐ ܐܢܫܝܐ.. ܒܗ̇، ܕܝܢ ܬܘܒ ܕܒܪ̈ܝܢ: ܗܠܝܢ ܦܘܪܥ.. ܚܕܐ ܟܕ ܕܐܬܒܪܝܗ ܠܠܘܚܬܐ ܕܟܬܒ ܦܘܩܕܢܐ ܡܢ ܓܘܫܡܗ ܘܦܪ̈ܝܫܗ. ܐܝܟ ܕܐܡܪܬ ܐܠܝܨܒܝ. ܠܘܬ ܒܬܘܠܬܐ. ܡܒܪܟܬܐ ܐܢܬܝ ܒܢ̈ܫܐ. ܘܡܒܪܟ ܗܘ ܦܐܪܐ ܕܒܟܪܣܟܝ.. ܐܚܪܬܐ ܕܝܢ: ܡܒܝܢܘܬܐ ܕܠܐ ܒܙܪܥ ܒܡܢܝܐ ܡܢ ܐܒܐ ܗ̇ܘ ܕܡܒܪܟ. ܐܠܐ ܡܒܪܟܐ ܐܝܬܘܗܝ.. ܒܗ̇، ܕܝܢ ܕܦܪܫ: ܬܪ̈ܬܝܢ ܬܘܒ ܦܘܪܥ.. ܚܕܐ ܟܕ: ܕܦܪܫܗ ܡܢ ܚܛܝܬܐ. ܐܝܟ ܗ̇، ܕܗ̇ܝ ܐܡܪܗ ܕܐܠܗܐ ܗ̇ܘ ܕܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܕܗܘ ܠܗ ܚܠܦܝܢ ܦܪܫ.. ܐܝܟ ܕܗܘ ܐܡܪ. ܕܥܠ ܐܦ̈ܝܗܘܢ ܐܢܐ ܡܩܕܫ. ܐܦܢܐ ܢܦܫܝ.. ܒܗ̇، ܕܝܢ ܕܡܟܝܐ: ܐܠܦ ܠܝ ܚܙܘ ܘܐܘܕܥܘ ܘܦܬܠܗ ܘܕܪܫܗ ܕܠܡܒܠܬܐ. ܘܦܓܘܬܗ.. ܘܐܦ ܗܕܐ ܐܚܪܬܐ ܕܗܡ ܠܦܓܪ. fol. 160a

ܕܬܫܒܘܚܬܐ.. ܘܕܐܝܬܘܗܝ، ܦܪܘܩܐ: ܗ̇ܘ ܕܓܒܪܐܝܠ ܡܠܐܟܐ ܕܐܡ̣ܪ ܠܗ̇ ܝܫܘܥ. ܕܗ̣ܘ ܢܦܪܘܩܝܘܗܝ، ܠܥܡܗ ܡܢ ܚܛܗ̈ܝܗܘܢ: ܦܘܩ ܠܟ ܒܪܝ ܡܢ ܚܛܝܬܐ. ܘܡܢ ܚܛܗ̈ܐ. ܘܡܢ ܡ̈ܘܬܐ.. ܕܐܝܬܘܗܝ، ܕܡܢ ܡ̇ܪܗ ܕܬܫܒܘܚܬܐ. ܗ̇ܘ ܕ ܦܠܘܣ ܕܐܡ̣ܪ. ܕܐܠܘ ܓܝܪ ܝܕܥܝܢ ܗܘܘ: ܠܐ ܠܡܪܗ̇ ܕܬܫܒܘܚܬܐ ܙܩܦܝܢ ܗܘܘ.. ܥܠ ܙܩܝܦܐ ܗܟܝܠ ܕܐܘܫܥܢܐ: ܐܡ̣ܪܝܢ ܝܬܝܪ ܦܬܐܝܬ ܒܦܘܫܩܐ ܕܐܘܢܓܠܝܘܢ ܕܝܘܒܢܐ ܡܛܠ، ܘܒܡܐܡܪܐ ܗ̇ܘ ܕܒܟܬܒܝܢ ܥܠ ܐܘܢ̈ܓܠܝܐ.. ܒܡܐܐ ܗܟܝܠ ܟܕ ܐܡ̇ܪ ܗܟܢܐ. ܕܬܫܒܘܚܬܐ ܠܒܪܐ ܗ̇ܘ ܕܐܬܦ̮ܢܝ ܝܠܦܝܢ ܘܦ̣ܪܩ ܠܢ.

ܒܪܝܟ ܕܐܬ̣ܐ ܘܐܬ̣ܐ ܒܫܡܗ ܕܡܪܝܐ. ܗ̇ܢܘ ܕܝܢ ܐܬ̣ܐ. ܒܡܐܬ̣ܝܬܗ ܗ̇ܝ، ܦܢܝܬܐ ܘܦ̣ܪܩ ܠܢ. ܐܬ̣ܐ ܬܘܒ ܒܗ̇، ܒ̇ܐܬܝܬܐ ܐܚܪܝܬܐ ܠܕܝܢܐ ܘܠܦܘܪܥܢܐ ܕܟܠ.

ܒܫܡܗ ܕܡܪܝܐ ܒܫܡܗ ܕܡܪܝܐ ܐܒܘܗܝ، ܐܬ̣ܐ ܒܗ̇، fol. 159 ܒܡܐܬܝܬܐ ܦܢܝܬܐ ܐܝܟ ܕܗ̣ܘ ܐܡ̣ܪ. ܗܟܢܐ ܘܐܦ ܒܡܐܬܝܬܐ ܗ̇ܝ، ܐܚܪܝܬܐ ܒܫܡܐ ܕܐܒܘܗܝ، ܐܬ̣ܐ. ܠܘ ܐܝܟ ܒܪܢܫܐ ܘܢܘܟܪ̈ܝ، ܒܒܢܝܐ. ܐܠܐ ܐܝܟ ܡ̇ܠܟܐ ܘܫܡܝܐ ܒܐܘܣܝܐ ܠܐܒܐ. ܐܝܟ ܕܗ̣ܘ ܐܡ̣ܪ. ܕܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ. ܘܒܠܡܕܡ ܕܐܝܬ ܠܐܒܐ ܕܝܠܝ ܗܘ. ܘܡ̣ܢ ܕܠܝ ܚܙܐ ܚܙܐ ܠܐܒܐ.

ܒܠܒ̇ܘܢ، ܕܡܬܠܚܡ ܒܫܡܝܐ ܘܐܡ̣ܪ. ܐܝܟ ܕܒܫܪܪܐ ܘܕܝܢܐ ܐܝܬܝܟ ܘܫܪܒܐ. ܗ̄. ܡܫܪܪ ܠܗ̇، ܕܡܬܩ̇ܕܫܝܢ ܣܪ̈ܦܐ ܠܬܠܬܝܘܬܐ. ܘܚ̇ܕܐ ܬܘܒ ܒܫܡܝܐ ܘܐܡ̈ܪܝܢ. ܡܫܝܚܬ ܐܒܐ. ܡܫܝܚܬ ܒܪܐ. ܡܫܝܚܬ ܪܘܚܐ ܡܫܝܚܐ.. ܗ̇ܝ، ܕܝܢ ܕܢܬܐܪ ܠܗܘܬ ܦܪܨܘܦܗ ܕܐܒܐ. ܘܐܡ̈ܪܝܢ ܥܠ ܡܫܝܚܘܬܗ ܕܒܪܐ ܗ̇ܝ، ܕܝܠܦܝܢ. ܒܝܕܐ ܕܬܫܒܘܚܬܐ. ܘܟܕ ܙܕܐ ܒܗ̇ ܒܡܠܬܐ:

ܠܗܘܢ. ܠܘܬ ܗܠܝܢ ܕܡܫܒܚܝܢ ܠܗܘܢ ܡܢ ܐܠܗܐ. ܟܕ ܠܐ
ܚܒܝܫܝܢ ܡܢ ܬܚܝܬ ܢܡܘܣܐ ܕܣܡ ܠܗܘܢ ܐܠܗܐ ܒܪܘܚܗܘܢ.
ܐܝܟܢܐ ܕܟܬܝܒ ܐܚܠܘܢܝܩܐ ܘܚܛܘ ܡܢ[1] ܢܡܘܣܐ.

ܒܡܟܐ ܕܝܢ ܚܒܠܐ ܘܐܡܪ̈ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܫܠܝܛܐ.

ܕܡܠܝܢ ܫܡ̈ܝܐ ܘܐܪܥܐ ܬܫܒܘܚܬܗ. ܐܘܫܥܢܐ ܒܡܪ̈ܘܡܐ.

ܒܪܝܟ ܕܐܬܐ ܘܒܬܘܒ ܕܢܐܬܐ ܒܫܡܗ ܕܡܪܝܐ ܐܘܫܥܢܐ ܒܡܪ̈ܘܡܐ. ܗ. ܐܝܟܢܐ ܕܐܡܪܬ ܕܡܩܕܫܝܢ ܠܗ ܗܘ ܣܪ̈ܦܐ ܘܡܫܒܚܝܢ ܠܗ. . ܡܪܝܐ ܫܠܝܛܐ ܐܝܬܘܗܝ ܡܛܠ ܗܠܝܢ. . ܚܕܐ ܗܝ: ܡܛܠ ܕܐܝܬܘܗܝ ܗܘܝܐ ܟܠ ܠܗܘܦܐ. . ܕܬܪ̈ܬܝܢ ܕܝܢ. ܡܛܠ ܕܐܚܝܕ ܠܗ ܘܡܢܛܪ ܠܗ ܕܠܐ ܢܐܒܕ ܒܒܠܒܠܘܬܗ fol. 159a
ܕܟܠܗܘܢ. . ܕܬܠܬ: ܕܐܬܒܣܪ ܟܕ ܠܐ ܐܫܬܚܠܦ ܡܢ ܗ̇ܝ ܕܐܝܬܘܗܝ ܐܠܗܐ. . ܕܐܪ̈ܒܥ: ܕܝܗܒܐ ܠܫܦܝܠܘܬܐ ܘܠܡܘܬܐ ܘܠܨܠܝܒܐ ܘܩܒܪ ܠܗ ܡܫܝܚܘܗܝ. . ܕܚܡ̈ܫ: ܕܐܦܢܝ ܐܬܟܫܪ ܒܦܓܪܐ ܕܡܫܝܚܘܬܗ. ܐܠܐ ܢܚܬܬ ܒܐܠܗܘܬܗ.

ܕܡܠܝܢ ܫܡ̈ܝܐ ܘܐܪܥܐ ܬܫܒܘܚܬܗ. ܗ̇ܢܘ: ܕܟܠܗܘܢ ܫܡ̈ܝܢܐ ܠܗ ܡܫܒܚܝܢ. ܘܟܠܗܘܢ ܐܪ̈ܥܢܐ.

ܐܘܫܥܢܐ ܒܡܪ̈ܘܡܐ ܐܘܫܥܢܐ ܕܠܫܢܐ[2] ܒܥܒܪ̈ܝܐ ܐܝܬܝܗ̇. ܘܡܢ ܒܥܒܪ̈ܝܐ ܫܘܠܡܗ̇ ܦܘܪ̈ܢܐ ܘܦܘܪ̈ܩܢܐ. ܘܒܥܒܪ̈ܝܐ ܡܢ ܦܪܝܩ ܠܗ̇: ܗܘܫܥܢܐ. ܦܘܢܝܐ ܕܝܢ ܦܪܘܩ ܠܗ̇ ܐܘܫܥܢܐ. ܘܦܘܪ̈ܩܢܐ ܕܝܢ: ܐܘܫܥܢܐ. ܘܒܠܫܢܐ ܕܝܢ ܒܥܒܪ̈ܝܐ ܦܘܪܩܢܐ ܡܬܦܫܩܐ ܐܘܫܥܢܐ. . ܒܠܫܢܐ ܕܝܢ ܝܘܢܝܐ ܬܫܒܘܚܬܐ. ܘܒܥܒܪ̈ܝܐ ܕܝܫܘܥ ܐܝܬܘܗܝ ܦܪܘܩܐ. ܘܐܝܬܘܗܝ ܡܪܗ̇

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1) *Sic.* We expect rather ܒܠܐ.

2) So originally, but later changed to ܒܠܫܢܐ, or ܕܒܠܫܢܐ.

ܐܝܬܘܗܝ. ܗܟܢܐ ܠܒܪ ܡܦܪܫܝܢ ܒܒܢ̈ܝܐ ܠܗ̇ܝ ܕܝܠܕܬ. ܗ̄ . ܚܢܝܢܘܬܐ. ܐܝܟ ܗܟܢܐ ܕܐܟܚܕ ܣܘ̈ܦܐ. ܡܪܝܐ ܚܢܢܬܐ ܕܚܢܝܢܘܬܐ.

ܬܘܒ ܦܘܫܩܐ ܕܒܢܝܐ ܐܚܪܢܐ ܦܪܫ ܗܟܝܠ ܚܕܐ ܐܫܟܚܐ ܢܒܢܐ ܠܚܕ ܡܢ ܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܐܩܢܘܡ ܠܒܪܐ. ܗܘ ܕܒܬܪ ܗܘܐ ܕܢܬܒܪܢܫ. ܒܪ ܢܬܒ ܥܠ ܟܘܪܣܝܐ ܪܡܐ: ܘܣܪ̈ܦܐ ܩܝܡܝܢ ܚܕܪ̈ܘܗܝ ܘܡܫܒܚܝܢ.. ܒܪ ܒܗ̇ܝ ܕܝܢ ܕܡܫܒܚܝܢ ܐܦ̈ܝܗܘܢ ܡܟܣܝܢ: ܕܠܐ ܡܫܪܝܢ ܠܡܬܒܩܝܘܬܗ.. ܒܗ̇ܝ ܕܝܢ ܕܡܟܣܝܢ ܪ̈ܓܠܝܗܘܢ: ܡܫܬܘܕܝܢ ܕܐܦܠܐ ܡܬܒܪܝܢܘܬܗ ܡܫܪܝܢ.. ܒܗ̇ܝ ܕܝܢ ܕܒܬܪ̈ܝܢ ܦܪܚܝܢ. ܗ̄. ܡܫܒܚܝܢ ܘܡܩܕܫܝܢ fol. 158 ܠܗ ܐܡܝܢܐܝܬ.. ܒܬܠܬ ܕܝܢ ܩܕܝ̈ܫܬܐ ܕܐܡܪܝܢ ܠܗ ܡܘܕܝܢ: ܡܒܪܟܝܢ ܕܚܕ ܡܢ ܬܠܬܐ ܩܢܘ̈ܡܐ ܡܬܝܕܥܐ ܐܝܬܘܗܝ.. ܒܗ̇ܝ ܬܘܒ ܕܐܡܪܝܢ ܠܗ ܡܪܝܐ: ܡܫܘܕܥܝܢ ܕܚܕܐ ܒܐܘܣܝܐ ܐܝܬܘܗܝ ܠܐܒܐ ܘܠܪܘܚܐ.. ܒܗ̇ܝ ܕܝܢ ܕܐܡܪܝܢ ܠܗ ܚܝܠܬܢܐ: ܡܘܕܥܝܢ ܕܗܘܐ ܒܪܢܫܐ ܒܪ ܠܐ ܐܫܬܚܠܦ ܡܢ ܗ̇ܝ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܘܙܟܐ ܠܣܛܢܐ ܘܠܚܛܝܬܐ. ܘܦܪܩ ܠܓܢܣܐ ܐܢܫܝܐ. ܗܠܝܢ ܕܠܗܝܢ ܒܫܘܠܡ ܐܠܗܐ ܣܓܝ ܐܢܬܘܢ.

ܬܘܒ ܕܢܝܐ ܐܚܪܢܐ ܒܗ̇ܝ ܕܝܢ ܕܡܟܣܝܢ ܐܦ̈ܝܗܘܢ: ܡܘܕܝܢ ܕܐܦܢ ܕܠܗ ܗܢܐ ܡܕܡ ܣܘ̈ܦܐ. ܐܠܐ ܠܐ ܡܨܝܢ ܕܢܚܙܘܢ ܠܒܪ ܡܢ ܗ̇ܝ ܕܣܘܦܗ ܠܗܘܢ. ܐܝܟ ܗ̇ܝ ܕܐܡܝܪܐ ܠܡܫܝܚܐ: ܕܪ̈ܚܡܝ ܡܕܡ ܠܐ ܬܒܥܐ.. ܒܗ̇ܝ ܕܝܢ ܕܡܟܣܝܢ ܪ̈ܓܠܝܗܘܢ ܡܫܘܕܝܢ: ܕܐܦܠܐ ܒܒܘܡܝܐ ܠܐ ܡܬܬܩܪܒܐ ܕܪ̈ܚܡܘܗܝ ܕܐܠܗܐ ܓܒܝܢ. ܐܝܟ ܗ̇ܝ ܕܐܡܝܪܐ ܬܘܒ ܘܕܒܘܡܝܐ ܡܕܡ ܠܐ ܬܒܥܝܐ.. ܒܗ̇ܝ ܕܝܢ ܕܒܬܪ̈ܝܢ ܟܢܦ̈ܐ ܕܝܠܗܘܢ ܦܪܚܝܢ: ܡܘܕܝܢ ܗ̇ܝ ܕܡܫܬܡܫܢܘܬܐ ܐܝܬ

ܫܠܡܘܬܗܘܢ ܘܡܬܠܒܟܝܢ ܕܢܦܪܢ. ܫܠܦܝܢܘܢ ܕܒܝܫܘܬܐ
ܗܢܐ. ܘܦܪܘܫܐ ܠܒܢܝܗ ܒܡܐܡܪܬ ܒܪ ܐܡܪ. ܫܪܝܪܐܝܬ ܫܘܐ
ܘܢܬܡ ܕܠܝܟ ܢܬܒܥ. ܠܟ ܢܦܪܘܟ. ܘܕܫܪܟܐ.. ܗܢܐ ܐܬܘܗܝ
ܫܪܝܪܗ ܕܡܘܪܒܐ. ܘܡܢ ܗܘܪܒܐ ܡܦܪܫܐ ܒܗܢܐ ܕܢܦܪܢ.

ܟܠܗܝ ܕܡܬܬܪܝܢ ܒܗܢܐ ܘܬܠܐ ܦܠܓܗ ܘܐܡܪ ܠܗܘ
ܕܡܫܒܚܝܢ ܫܡܝ̈ܐ ܫܡܝܢܐ ܘܫܪܟܐ. ܗ. ܠܗܘ ܕܪܘܡܐ
ܘܡܬܬܚܝܒܐ ܬܫܒܘܚܬܐ. ܠܗܘ ܕܟܠܗ ܗܕܐ ܒܪܝܬܐ
ܠܫܘܡܫܬܐ ܘܡܬܢܨܚܢܘܬܐ. ܘܟܠܗ ܒܪܝܬܐ ܗܝ ܠܐ
ܠܫܘܡܫܬܐ ܘܠܐ ܡܬܢܨܚܢܘܬܐ ܠܗ ܦܘܩܕܢܐ ܬܫܒܘܚܬܐ.

ܟܠܗܝ ܕܐܡܪ ܡܛܠ ܗܘܦܟܐ ܕܙܒ̈ܢܐ ܠܩ̈ܡ ܐܝܬ ܠܟܠ ܚܕ. fol. 158*a*
ܡܢܗܘܢ. ܒܬܪ̈ܝܢ ܡܢ ܡܢܦܩܝܢ ܐܦ̈ܝܗܘܢ. ܒܬܪ̈ܝܢ ܕܝܢ ܡܦܩܝܢ
ܥ̈ܠܝܗܘܢ. ܘܒܬܪ̈ܝܢ ܬܘܒ. ܦܪܝܣܝܢ ܒܪ ܩܕܡ ܠܗ ܬܫܒܘܚܬܐ.
ܗܝ ܕܐܝܬܝܗ ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܨܒܐܘܬ. ܒܗܝ ܕܝܢ
ܕܡܢܦܩܝܢ ܐܦ̈ܝܗܘܢ ܡܫܘܕܥܝܢ: ܕܡܬܘܡܝܐ ܐܝܬܘܗܝ ܐܠܗܐ
ܘܕܠܐ ܫܘܪܝ.. ܒܗܝ ܕܝܢ ܕܡܟܣܝܢ ܥ̈ܠܝܗܘܢ: ܡܢܦܩܝܢ ܕܕܠܐ
ܫܘܠܡ ܐܝܬܘܗܝ ܐܠܗܐ ܘܕܠܐ ܣܘܦ.. ܒܗܝ ܕܝܢ ܕܒܬܪ̈ܝܢ
ܟܢ̈ܦܐ ܦܪܝܣܝܢ ܘܡܫܒܚܝܢ: ܡܫܘܕܥܝܢ ܕܠܗܢܐ ܕܐܝܬܘ ܕܠܐ
ܫܘܪܝ ܘܕܠܐ ܫܘܠܡ: ܡܬܬܚܝܒܐ ܬܫܒܘܚܬܐ ܡܢ ܟܠ..
ܒܗܝ ܕܝܢ ܕܬܠܬ ܙܒ̈ܢܬܐ. ܩܥܝܢ ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ.
ܡܫܘܕܥܝܢ ܕܗܢܐ ܐܠܗܐ ܕܠܐ ܫ̇ܪܝ ܘܕܠܐ ܫܘܠܡ: ܬܠܝܬܐ
ܩܢܘ̈ܡܐ ܐܝܬܘܗܝ.. ܒܗܝ ܕܝܢ ܕܐܡܪܝܢ ܡܪܝܐ. ܡܢܦܩܝܢ
ܕܗܠܝܢ ܬܠܬܐ ܩܢܘ̈ܡܐ: ܚܕ ܟܝܢܐ ܘܚܕ ܡܪܘܬܐ ܐܝܬܝܗܘܢ..
ܒܗܝ ܕܝܢ ܕܐܡܪܝܢ ܚܝܠܬܢܐ ܡܫܘܕܥܝܢ: ܕܢܦܠܗ ܡܟܠܢܐ
ܐܢܫ. ܠܗܢܐ ܓܠ ܠܗܘܢܐ. ܘܐܚܝܕ ܘܡܦܪܢܣ ܠܗ ܒܟܠܦܠܘܬܗ..
ܒܗܘ ܕܝܢ ܕܐܡܪܝܢ ܨܒܐܘܬ: ܡܫܘܕܥܝܢ ܕܡܪܝܐ ܕܚܝܠܘ̈ܬܐ.

ܡܛܠ ܕܠܐ ܩܕܡ ܐܡܪ ܠܗܘܢ ܒܗܢܐ. ܕܢܗܘܐ ܠܘܬ ܡܪܢܐ. ܐܠܐ ܟܕ ܢܗܘܐ ܠܘܬ ܡܪܢܐ ܐܡܪ. ܬܘܕܝܬܐ ܡܩܒܠܝܢ ܗܘܘ ܠܗ ܕܐܬܝܢ ܠܘܬ ܡܪܢܐ ܐܠܗܢ.. ܡܕܝܢ ܩܠܝܠ ܬܘܒ ܦܘܢܝܐ ܠܐ ܬܘܕܝܢ.. ܒܗܢܐ ܗ̇ܝ ܗܘܢܐ ܐܡܪ ܕܠܟܠ ܢܗܘܘܢ fol. 15 ܗܘܢܐ ܘܡܕܒܪܐ ܘܠܒܘܬܐ ܕܒܠܝ. ܐܝܟ ܕܢܦܩܘܢ ܠܗ ܗܘܢܐ. ܐܝܬܝܗܘܢ ܠܘܬ ܡܪܢܐ ܐܠܗܢ. ܐܝܟܢܐ ܕܐܡܪܬ ܡܕܡ ܗ̇ܢܘ ܒܘܢܝܐ ܬܘܕܝܬܐ. ܕܐܝܬܝܗܘܢ ܠܘܬ ܡܪܢܐ ܐܠܗܢ[1]. ܢܕܝܢ ܕܝܢ ܢܦܩܘ ܡܢܗ ܢܒܝܐ ܗ̇ܘ, ܕܡܩܒܠܝܢ ܐܢܫܝܢ ܕܐܝܬ ܠܝ ܠܘܬ ܡܪܢܐ ܐܠܗܢ. ܗ. ܐܝܬ ܠܝ ܠܘܬ ܐܒܐ ܐܠܗܢ ܙ̈ܕܝܩܐ ܕܠܗ ܕܟܠܝܢ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܘܬܘܒ ܐܝܬ ܠܝ ܠܘܬܗ. ܡܬܒܪܢܢܘܬܐ ܕܒܪܐ ܕܒܗ ܦܪܘܩ.. ܕܬܠܬ ܬܘܒ: ܐܝܬ ܠܝ ܠܘܬܗ: ܒܬܝܒܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܕܒܗ ܐܬܬܥܡܕܢ ܡܫܝܚܬ ܒ̈ܢܝܐ ܒܡܥܡܕܝܬܐ. ܐܝܟ ܗ̇ܝ ܕܫܠܘ ܕܢܫܡܗ̈ܝܒܘܢ ܐܬܬܥܡܕܘ ܒܡܫܝܚܐ.

ܟܠܗ̇ܝ, ܕܐܡܪ ܒܗܢܐ ܒܕܝܠܬܐ ܢܘܕܐ ܠܡܪܢܐ ܘܡܫܠܡܢܐ ܦܩ̇ܕ ܠܗܘܢ ܕܒܕܝܠܬܐ ܢܘܕܘܢ ܠܡܪܢܐ. ܘܐܡܪܝܢ ܡܛܠ ܬܠܬ.. ܚܕܐ ܡ̇ܢ: ܕܐܬܓܠܝܘ ܐ̈ܘܪܐ ܕܡܫܬܡܫܝܢ ܗܘܘ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܡܛܠܗܝ, ܕܢܝܚܘ ܡܠܐܟ̈ܐ ܘܩܒܠܘ ܚܕܪ, ܐ̈ܘܪܐ.. ܕܬܠܬ ܬܘܒ: ܥܠ ܐܦ̈ܝ ܡܫܡܫܘܬܐ ܕܗܕܐ ܙܒܢܬܐ ܕܝܗܒ ܠܝ.

ܘܒܬܪܟܢ ܡܩܒܠܝܢ ܠܗ ܒܗܢܐ ܕܢܘܕܐ ܘܐܡܪ. ܗ. ܕܢܘܕܐ ܘܐܡܪ ܕܢܘܕܐ ܠܗ ܒܕܝܠܬܐ ܐܝܟܢܐ ܕܐܡܪܬ. ܘܡܛܠ ܕܢܘܕܐ ܒܗܢܐ ܕܗܘܐ ܗ̤ܘ ܘܟܠܗ ܒܗܢܐ ܚܕ ܠܟܘܠܗܘܢ. ܡܛܠ

1) The MS gives alternative endings: ܐܠܗܘܢ.

ܠܡܘܬܐ. ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ.. ܒܗ̇ ܕܝܢ ܕܐܡܪ. ܘܠܒܘܫܬܐ ܕܝܚܝܕܝܐ ܒܪܐ. ܡܫܘܕܥ. ܕܠܒܘܫܬܗ ܚܠܦ. ܟܠܢ ܠܒܫ fol. 157a ܠܒܘܫܬܐ ܗ̣ܘ ܒܪܐ ܘܠܐ ܒܪ ܐܢܫ ܗܘܘ ܠܗ̇ ܠܡܪܐ.. ܒܗ̇ ܕܝܢ ܬܘܒ ܕܐܡܪ. ܘܒܐܟܣܢܝܘܬܐ ܘܒܫܬܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܡܒܝܢ ܕܒܐܟܣܢܝܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܡܫܬܡܠܝܢ ܕܒܢܝܐ ܘܡܬܦܪܥܝܢ.. ܠܐ ܓܝܪ ܙܪܥ ܕܢܩܘܫܘܢ ܒܣܘܦܐ ܠܗ̇ ܕܢܘܒܠܐ ܕܐܠܗܐ. ܘܢܬܠ ܐܦܬܐ ܠܒܥܠܐ ܕܢܐܡܪ ܐܡܝܢ. ܡܛܠ ܕܠܗ ܝܠܘܬܐ ܐܝܬܝܗ̇. ܐܠܐ ܡܛܠ ܚܘܒܗ ܝܗܒ ܐܠܗܐ ܠܒܪܗ ܚܠܦܝܢ ܘܥܒܕܐ.

ܒܠܗ̇ ܕܐܡܪ ܒܣܘܦܐ. ܠܟܠ ܢܦܫܘܢ ܗܘ̈ܢܐ ܘܡܬ̈ܒܕܐ ܘܐܠܒܘܬܐ ܕܒܠܗ ܗܘܢ ܕܝܢ: ܕܡܛܠ ܕܐܬܟܠܝܘ ܪ̈ܐܙܐ ܩܕܝܫܐ. ܘܬܪ̈ܒܐ ܕܝܩܢܝܐ ܐܬܦܬܚܘ. ܘܢܚܬܘ ܚܝ̈ܠܘܬܐ ܘܡܕ̈ܝܪܐ ܘܦܪ̈ܘܣܘܬܐ ܕܪ̈ܘܚܐ ܐܝܟ ܕܠܐܝܕܪܐ ܕܪ̈ܐܙܐ. ܠܟܠ ܢܦܫܘܢ ܗܘ̈ܢܐ ܘܡܬ̈ܒܕܐ ܕܒܠܗ. ܘܠܐ ܠܚܘܕ ܒܐܪ̈ܥܢܝܘܬܐ.

ܒܠܗ̇ ܕܡܟܦܝܢ ܒܟܠܐ ܐܝܬ ܡܢܗܘܢ ܕܒܢܝ̈ܫܐ ܕܡܟܦܝܢ: ܕܐܝܬ ܠܝ ܠܘܬ ܐܠܗܢ.. ܘܐܝܬ ܐܚܪ̈ܢܐ ܕܡܟܦܝܢ: ܕܐܝܬܝܢ ܠܘܬ ܡܪܢܐ ܐܠܗܐ.. ܘܗ̇ܠܝܢ ܬܪ̈ܝܢ ܦܘ̈ܪܫܐ. ܠܝܬ ܒܗܘܢ ܘܠܐ ܚܕ ܕܬܪܥܝ.. ܗ̇ܘ ܕܝܢ ܩܕܡܝܐ ܠܐ ܬܪܥܝ. ܡܛܠ ܕܠܘ ܩܕܡ ܐܡܪ ܠܗܘܢ ܒܣܘܦܐ. ܐܝܬ ܠܝ ܠܘܬ ܡܪܢܐ ܐܠܗܢ. ܐܘ ܢܣܘܘܢ [ܠܝ] [1] ܠܘܬ ܡܪܢܐ ܐܠܗܐ. ܐܝܬܝܢܐ ܕܢܟܦܘܢ ܠܗ ܐܝܬ ܠܝ ܠܘܬ ܡܪܢܐ.. ܐܠܐ ܓܝܪ ܐܝܬ ܠܝ ܠܘܬ ܡܪܢܐ ܐܡܪ. ܐܘ ܢܣܘܘܢ ܠܝ: ܬܪܥܝܬ ܡܟܦܝܢ ܗܘܘ ܠܗ ܕܐܝܬ ܠܝ ܠܘܬ ܡܪܢܐ ܐܠܗܐ [2].. ܗ̇ܘ ܕܝܢ ܬܘܒ ܬܪܥܝܬܐ ܠܐ ܬܪܥܝ.

1) The MS omits. 2) The MS has a double ending, ܐܢ.

ܘܦܠܓܐ ܘܦܪܝܫܘܬܐ. ܕܡܫܝܚܝܢ ܕܗܠܝܢ ܐܬܝܗܝܢ ܗܘ̈ܝ، ܕܒ̈ܪܝܬܐ. ܘܡܫܝܚܝܢ ܠܐ ܕܒ̈ܪܝܬܐ. ܟܕ ܡܫܘܕܥ ܗܘܐ ܠܗ ܗܘ ܐܠܗܐ ܟܕ: ܗ̇ܕܐ ܕܠܘ ܒܠܚܘܕ ܠܒܢܝܐ ܕܝܗܘ̈ܕܝܐ ܕܡܕܒܪܐ ܗܘܐ ܠܗܘܢ fol. 156 ܢܡܘܣܐ. ܐܬܝܗܒܬ ܦܠܚܘܬܐ ܗܕܐ ܕܡܕܒܪܐ ܘܕܝܢܐ. ܐܠܐ ܐܦ. ܠܥܡ̈ܡܐ ܗ̇ܢܘܢ ܕܡܢ ܩܕܡ ܐܬܝܗܘܢ ܗܘܘ ܠܐܘܡ̈ܐ. ܘܡܛܠ ܗܕܐ ܐܦ ܠܗ̇ ܠܐܢܢܩܦܘܪܐ ܦ̇ܫܩܝܢ ܘܦ̇ܬܚܝܢ ܠܗ̇. ܐܝܟܢܐ ܕܢܛܪܘܢ ܦܠܚܘܬܐ ܗܕܐ ܕܪ̈ܐܙܐ ܘܕܝ̈ܢܐ. ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܡܗܝܡܢܝܢ ܒܡܫܝܚܐ ܐܬܝܗܒܬ ܠܡܘܫܐ. ܐܢ ܡܢ ܒܥܡܐ ܐܬܝܗܘܢ. ܘܐܢ ܡܢ ܒܥܡ̈ܡܐ.

ܥܠܗ̇، ܕܒ̇ܪܐ ܒܥܡܐ ܘܐܡ̇ܪ ܙ̈ܒܢܐ ܘܫܠܡܐ ܘܕܒܫܬܐ ܘܬܘܕܝܬܐ. ܙ̈ܒܢܐ ܕܐܠܗܐ ܕܐܫܬ̣ܦܩܘ ܥܠܝܢ: ܗ̇ܢܘܢ ܐܬܝܗܘܢ ܕܒܫܬܐ ܗ̇ܕܐ ܕܐܬܩܪܒܬ ܫܠܘ ܠܒܢܝܗܘܢ ܘܐܬܦܢܝܘ.. ܫܠܡܐ ܕܡܢ: ܕܫܠܡܐ ܚܒܪܬ ܒܝܬ ܫܡ̈ܝܢܐ ܠܐܪ̈ܥܢܝܐ. ܘܒܝܬ ܥܡܐ ܠܥܡ̈ܡܐ. ܘܒܝܬ ܢܦܫܐ ܠܦܓܪܐ.. ܬܘܕܝܬܐ ܬܘܒ: ܕܒܪ ܐܘܕܝ، ܘܡܩܒ̇ܠ ܠܬܠܡ̈ܝܕܘܗܝ، ܡܫܝܚܐ ܒܠܒܬܐ. ܐܘܕܝ، ܠܐܒܐ ܫܠܝܚܝܢ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܕܠܥܡܐ ܕܒܘܪܟܬܐ ܗ̇ܘ ܕܢܦܫܝܢ ܘܦܓܪܐ ܕܬܘܕܝܬܐ ܘܫܘܒܚܐ.. ܗܘܒܐ ܥ̇ܠܡ ܘܦܐܠܐܘܢ ܘܡܕܒܪܢܐ ܕܩܘܪܒܐ. ܘܡܩܪ̈ܒܢܐ ܒܗܢܐ ܒܦܠܐܘܢ ܬܪܝܢܐ ܟܕ ܐܡ̇ܪ ܗܟܢܐ.

ܫܘܒܚܐ ܕܐܠܗܐ ܐܒܐ. ܦܠܚܘܬܐ ܕܡܫܝܚܐ ܒܪܐ.

ܡܐܝܢܘܬܐ ܘܫܘܬܦܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܘܡܕܒܪܢܐ ܬܗܘܐ ܥܡ ܟܠܟܘܢ. ܡܛܠ ܠܗܘܢ ܠܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ. ܟܕ ܫܬܩ ܠܗܘܢ ܒܬܠܬܐ ܦܢ̈ܝܢܐ. ܐܝܟܢܐ ܕܢܗܘܐ ܘܡܬܗܘܢ ܕܒܢܐ ܘܕܠܐ ܡܘܡ.. ܟܕ ܒܗ̇، ܡܢ ܕܐܡ̇ܪ ܫܘܒܚܐ ܕܐܠܗܐ ܐܒܐ. ܡܬܢܘܐ ܕܒܫܘܒܗ ܢܩܒ. ܐܠܗܐ ܠܒܪܗ ܫܠܝܚܝܢ

ܥܠ ܥܠܬܐ ܐܘܟܝܬ ܐܢܐܦܘܪܐ [ܕܝܕܡ]¹) ܪܝܢ ܕܢܚܘܒ. ܥܠ ܗܠܝܢ ܐܡܪ̈ܢ.. ܕܡܢܐ ܡܬ[ܦܫܩ]²) ܫܡܐ ܕܐܢܐܦܘܪܐ.. ܘܡܫܬܠܡܢܐ ܡܬܦܪܫܐ ܥܠ ܕܪ̈ܐ.. ܘܡܫܬܠܡܢܐ ܡܬܬܪ̈ܝܨܢܐ.. ܘܡܫܬܠܡܢܐ ܓܡܘܪܝܢ ܠܗ̇ ܘܡܫܬܡܠܝܢ ܠܗ̇ ܬܠ̈ܬ ܕܒܬܪ̈ܐ.. ܘܐܡܪ̈ܝܢ ܕܐܢܐܦܘܪܐ ܗ̇ܝ ܡܬܦ̈ܪܫܐ ܥܠ ܕܪ̈ܐ fol. 156a

ܡܛܠ ܗ̇ܠܝܢ.. ܚܕܐ ܗ̇ܝ: ܡܛܠ ܕܡܬܩ̇ܪܒܐ ܥܠ ܟܢܘܫܬܐ ܘܠܐ ܡܬܝ̈ܕܥܢܘܬܐ ܕܐܠܗܘܬܐ ܕܒܗܘܐ ܒܗܘܢ ܒܕܪ̈ܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܬܘܒ. ܬܫܘܒܚܬܐ ܐܠܗܝܬܗ ܕܒܐܦܐ ܗ̇ܝ ܕܫܡܝܢܐ ܗܘܬ ܥܠ ܡܒܘܥܗ ܕܦܘܪܩܢ.. ܕܬܠ̈ܬ ܬܘܒ: ܩ̇ܘܪܒܢܐ ܕܗ̣ܘ ܒܥܡܢܘܐܝܠ ܡ̇ܢܝܚܘ ܗܘܐ ܘܒܦ̇ܐ ܒܕ̈ܚܝܐ ܢܡܘ̈ܣܐ. ܘܒܬܫܡܫܬܐ ܗ̇ܝ ܦܠܚܢܬܐ.. ܡܬܬܪ̈ܝܨܢܐ ܕܝܢ ܡܢ ܕܪ̈ܐ.. ܚܕܐ ܗ̇ܝ: ܡܛܠ ܕܐܠܗܘܬܐ ܚ̇ܝܕܐ ܕܒܗܘܐ ܒܕܪ̈ܐ. ܘܠܐ ܡܬܝܕܥܐ ܠܠܐ ܦ̇ܐܪ̈ܝܢܐ ܘܠܠܐ ܡܗܝ̈ܡܢܐ. ܠܡܐܪ̈ܝܢܐ ܘܠܡܗܝ̈ܡܢܐ ܡܬܓ̇ܠܝܐ ܡܬܝܕܥܢܝܬ.. ܕܬܪ̈ܬܝܢ ܕܝܢ ܡܒܕܘܩܐ ܠܟܐܦܐ ܕܥܠ ܡܒܘܥܗ ܕܦܘܪܩܢ ܫܝ̣ܡܐ ܗܘܬ ܕܓ̣ܠܝܗ̇ ܘܐܪܝܡܗ̇ ܡܠܐܟܐ.. ܕܬܠ̈ܬ ܬܘܒ: ܡܒܕܘܩܐ ܕܒܥܡܢܘܐܝܠ ܗ̇ܘ ܕܡܢ̇ܝܚܘ ܗܘܐ ܒܕ̈ܚܝܐ ܢܡܘ̈ܣܐ. ܟܠܐ ܗܘ ܠܗ ܠܝ ܒܪ ܡܬܟܪܙܢܘܬܗ.. ܡܫܡܫܝܢ ܠܗ̇ ܕܝܢ ܐܦ ܦ̇ܫܬܝܢ ܠܗ̇ ܡܛܠ ܗܕܐ.. ܒܪ ܗܒܝܠ ܦ̇ܫܒܪ ܗܘܐ ܒܐܦܪܘܫ ܥܠܝܡܐ ܕܠܘܝ̈ܐ ܒܠܝܫܪ ܐܬܝܗܒܬ ܦܘܪܩܢܬܐ ܕܒܪ̈ܝܐ ܘܫܘܒܩܢܐ: ܐܬܝܗܝ ܠܗ ܝܚܝܕܝܐ ܕܡܐ̈ܢܐ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܕܐܝܬ ܒܗ ܚܝܘܬܐ³) ܕܐܪ̈ܒܥܬ ܪ̈ܓܠܐ. ܘܪܚܫܐ

1) The word is illegible in the MS. 2) The end of the word is torn away, and the above restoration is entirely conjectural.

3) MS ܚܝ̈ܘܠܬܐ (*sic*).

ܗܟܢܐ ܐܡܪ. ܠܬܠܡܝܕܝܢ ܕܐܪܟܢܘ ܦܪ̈ܨܘܦܝܗܘܢ. ܘܒܪ̈ܟܝܗܘܢ ܠܘ ܠ[ܣ]ܝܡ ܒܘܪܟܐ ܦ̈ܬܠܝܢ ܐܠܐ ܠܒܪ [ܡܫܒ]ܚܝܢ[1] ܒܠܥܕ. ܒܘܪܟܐ ܗܘܝܢܝܢ ܩܕܡ ܐܠܗܐ. ܐܠܐ ܒܒܘܪܟܐ ܐܚܪ̈ܢܝܢ ܕܠܐ ܙܕܩ ܕܢܣܝܒ ܐܢܫ ܒܘܪܟܐ ܐܝܟܢܐ ܕܐܦܠܐ ܒܡܕܒܚܐ.

fol. 15 ܡܛܠ ܨܠܘܬܐ ܬܠܝܬܝܬܐ ܕܐܝܬܝܗ̇ ܕܒܠ ܦܪܘܣܐ ܒܗܕܐ ܨܠܘܬܐ ܘܬܫ̇ܒܘ ܡܬܒܥܐ. ܒܗܕܐ ܠܘܬ ܐܠܗܐ ܐܒܐ ܕܢܩ̇ܒܠ ܡܢܗ ܘܡܢ ܒܥܕܐ ܕܦ̇ܐܝܬ ܒܬܪܗ ܕܚ̈ܫܚܘܬܐ ܗܕܐ. ܟܕ ܦܘܪܐ ܕܠܘ ܟܕ ܐܬܬܓ̇ܠܝܢ ܒܠ ܕܢܚܘܬܗ̄ ܐܬܝ̇ܢ ܠܘܬ ܗ̇ܘ ܕܢܦ̇ܪܘܩ ܠܢ. ܫ̇ܝܢ ܗܠܝܢ ܢ̈ܦܫܬܐ ܫ̇ܝܢ. ܐܠܐ ܟܕ ܐܬܬܓ̇ܠܝܢ ܒܠ ܕ̈ܡܚܝܢ ܦܓܪ̈ܐ ܕܬܦ̇ܠܘܗܝ ܡܢܗ.

ܡܛܠ ܢܦܘܩ ܨܦܪ ܕܐܡ̇ܪ ܡܫܡܫܢܐ ܘܨܦܪܐ. ܒܗܕܐ ܒܬܪ ܕܐܡ̇ܪ ܡܫܡܫܢܐ ܢܦܘܩ ܨܦܪ. ܢܦܘܩ ܒܕܝܠܬܐ ܘܨܦܪܐ. ܡܢ̇ܦܩܘ ܡܢ̇ܦܩ ܠܒܝܬܐ ܘܡܢ̇ܗܪ. ܕܒܡܬܩܦܢܘܬܐ ܘܒܕܝܠܬܐ ܘܒܫܒܝܚܘܬܐ ܘܒܡܕܝܢܘܬܐ ܢܗܘܐ ܦ̇ܘܩܕܢܗܘܢ ܡܛܠ ܬܪ̈ܬܝܢ.. ܚܕܐ ܡ̇ܢ: ܡܛܠ ܕܒܬܪܝܢ ܕ̈ܐܪܐ ܘܡ̈ܪܝܐ ܘܐܠܗ̈ܐ ܕܢܬܟܠܘܢ. ܡܢ ܬܫܒܘܚܬܐ ܕܫܒܚܐ ܒܠܝܗܘܢ.. ܐܚܪܬܐ ܕܝܢ: ܡܛܠ ܕܒܗܘ ܒܕܢܚܐ ܡܬܦܬܚܝܢ ܬܪ̈ܥܐ ܕܫܡܝܐ. ܘܢܚܬܝܢ ܚ̈ܝܠܘܬܐ ܪ̈ܘܚܢܝܐ. ܘܦ̈ܪܘܫܘܬܐ ܕܙܕ̈ܝܩܐ ܕܐܬܓܒܝܘ ܠܘܬܐ ܘܠܐܝܩܪܐ ܕܕ̈ܐܪܐ ܘܡ̈ܪܝܐ.. ܡܕܝܢܐ ܕܝܢ ܕܒܗܘ ܒܕܢܚܐ ܢܚܬܝܢ ܡ̈ܠܐܟܐ. ܡܢ ܗ̇ܘ ܕܒܗܘ ܒܕܢܚܐ ܠܒܝܢ ܡܫ̈ܡ[ܫܢܐ] ܦ̇ܪܘܚܬܐ. ܕܐܝܬܝܗܘܢ ܠܦܘܩܐ ܕܨܦܪܐ [ܕܗ]ܘ̈ܦܐ ܘܡ̈ܪܝܐ.

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1) The visible remains of the word look like ܚܢܝܢ; and the above is the only restoration that seems to me probable.

ܡܫܝܚܘܬܗ ܘܐܘܪܒܐ ܒܠܒܘܗܝ ܕܬܪܝܨܘܬܗ.. [ܕ]ܐܪܒܥ: ܒܗܿܝ ܓܝܪ ܕܪܘܚ [ܩ]ܕܝܫܘܬܗ ܒܠܫܢܗ ܡܫܝܚܐ. ܡܫܝܚܐ ܕܕܓܠܐ ܡܢ ܒܠܗܿ ܫܦܝܪܘܬܐ. ܘܠܐ ܐܝܬ ܒܗ ܐܠܐ ܐܢ ܒܥܘܪܐ ܡܕܡ ܕܒܘܪܐ. ܘܡܛܠܛܠܐ ܦܝܪܐ.. ܕܫܡܫܐ ܠܢܘܗܪܐ ܓܝܪ ܕܝܠܝ[ܬܐ] ܦܝܪܐ ܗܘܬ ܕܝܠܝܬܐ ܕܒܢܘܗܪܐ ܗܿܘܝܘ ܕܒܫܡܫܘܬܐ.

ܥܠ ܗܿܝ ܕܐܡܪ ܡܫܝܚܐ ܡܕܡ ܡܪܢܐ ܕܝܫܘܥ ܢܘܪܐ ܘܐܦ ܒܡܕܐ ܗܘܐ. ܡܫܬܟܚ ܡܫܬܟܚ ܠܒܢܝܐ ܕܢܗܘܘܢ ܕܝܫܘܥ ܡܬܪܓܡܢܐ ܘܡܬܬ[ܕܟܪ]ܐ ܘܡܕܡ ܡܪܢܐ ܘܢܬܒܝܫܘܢ ܠܗ ܘܢܦܠܘܢ ܡܢܗ ܒܘܪܟܬܐ ܗܕܐ ܕܢܐܠ ܠܗܘܢ ܡܢܗ ܒܗܢܐ ܒܗܢܐ ܓܠܝܬܐ ܬܪܝܨܬܐ. ܡܛܠ ܕܒܠܗ ܘܒܪܐ. ܬܠܬ ܓܠܝܬܐ ܐܝܬܝܗܝܢ ܕܡܬܐܡܪܢ ܥܠ ܒܢܝܐ ܕܠܐܝܬ.. ܗܕܐ ܬܪܝܨܬܐ.. ܘܗܿܝ ܗܘܐ ܕܡܕܡ ܡܢܕܥܐ ܠܡܕܥܐ.. ܘܗܿܝ ܕܡܬܐܡܪܐ ܒܐܚܪܝܬܐ ܘܒܫܠܡܐ ܕܟܠܗ ܘܒܪܐ.. ܘܕܢܒܥܐ ܕܥܠ ܒܢܝܐ ܕܠܐܝܬ ܐܝܬܝܗܝܢ: ܡܢ ܗܿܝ ܕܡܢ ܡܕܡ fol. 155*a* ܬܠܬܝܗܝܢ: ܡܕܡ ܡܪܢܐ ܕܝܫܘܥ ܢܘܪܐ ܐܡܪ ܡܫܝܚܐ. ܘܗܿܠܝܢ ܬܠܬ ܓܠܝܬܐ. ܡܬܬܪܝܢ ܕܥܠܡ ܐܝܟܐ. ܘܡܬܬܪܝܢ ܕܥܠ ܒܢܝܐ.. ܘܗܘ ܠܡܕܥ.. ܕܥܠ ܐܝܟܐ ܕܐܡܪ ܡܫܝܚܐ ܡܕܡ ܡܪܢܐ ܕܝܫܘܥ ܢܘܪܐ: ܓܠܝܬܐ ܕܥܠ ܒܢܝܐ ܡܢܐ ܠܗܐ ܕܝܫܘܥ ܡܢܗܘܢ ܐܦ ܒܗܢܐ.. ܬܘܒ ܕܝܢ ܘܗܘ ܠܡܕܥ: ܕܗܪܟܐ ܒܚܘܪܒܐ: ܠܐ ܘܗܘ ܠܒܢܝܐ ܕܢܫܒܩ ܒܚܘܪܒܐ ܡܛܠ ܬܪܬܝܢ.. ܚܕܐ ܗܝ: ܡܛܠ ܕܒܚܘܪܒܐ: ܐܝܬܐ ܐܬܘܬܗܿ ܕܡܫܠܡܘܬ. ܘܒܚܘܪܒܐ ܬܫܘܬܐ ܐܬܘܬܗܿ ܕܢܦܫܬ.. ܘܐܫܬܪܝܬܐ ܡܛܠ ܕܡܫܝܚܐ ܡܢܐ ܦܢܐ ܡܕܡ ܡܪܢܐ ܕܝܫܘܥ ܢܘܪܐ: ܘܠܐ ܡܢܕܡ ܡܪܢܐ ܢܫܒܩ ܒܚܘܪܒܐ. ܘܒܕܠܘ ܐܝܟ ܕܦܢܐ ܗܘ ܡܫܝܚܐ: ܘܗܘ ܕܒܒܝܬ ܒܢܝܐ. ܕܢܗܘܘܢ ܐܝܟܗ ܒܠܫܢܗ.. ܘܐܦ ܒܗܢܐ

ܚܢܢܐ ܥܠ ܡܕܒܪܢܐ: [ܡܛ]ܠ ܗܠܝܢ.. ܚܙܘ ܗܟܝܠ: ܕܢܦܩܘܢ ܡܕܡܝܢ ܠܗܘܢ ܕܢܦܫܐܝܬ ܘܡܕܝܢܐܝܬ ܐܬܦܪܢܣܘ ܠܫܘܠܛܢܐ ܡܕܝܢܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܐܡܝܢܐ ܕܢܒܝܘܬܐ ܕܚܢܢܐ ܐܝܟܢ ܘܠܘ ܬܒܝܥܬܐ. ܘܡܢܒܝܢܐ ܡܢ ܗܘ̇ ܕܡܬܒܪܝܢ ܒܡ ܢܡܘܣ ܐܝܟ ܗܘ̇ ܕܢܦܩ̈ܬܗܘܢ ܕܙܪ̈ܘܥܐ ܒܐܝ̈ܕܘܗܝ، ܐܝܟܢ ܕܐܠܗܐ.. ܕܬܠܬ ܡܛܠ ܕܒܢܝ̈ܢܘܗܝ ܢܦܩܝܢ ܗܘܘ ܠܡܕܒܪ̈ܢܐ. ܙܒܢ ܕܐܦ ܒܬܪ [ܡܘ]ܬܗܘܢ. ܢܬܒܪܘܢ ܥܠ ܡܕܒܪ̈ܢܐ.. ܕܐܪܒܥ ܕܝܢ: ܬܘܒ ܒܗ̇ ܕܡܬܒܪܝܢ ܥܠ ܡܕܒܪܢܐ ܕܐܝܬܘܗܝ ܒܥܘܒܕ̈ܐ ܢܘܡܘܣ: ܦܘܠܚܢܐ ܕܒܠܚܘܕܝܢ ܒܗ ܢܡܘܣ ܐܝܬܝܗܘܢ. ܐܝܟ ܗܘ̇ ܕܐܡܝܢܐ ܕܐܪܐ ܐܝܬ ܠܗ. ܬܡܢ ܢܦܫܐ ܐܦ ܡܫܬܥܒܕܐ. ܘܐܝܟ ܗܘ̇ .... ܕܚܡܪܐ: ܡܢܝܢܐ ܬܘܒ ܒܡܗܕܐ. fol. 15
ܕܒܗܘܕܢܐ ܡܕܝܢܐ ܐܝܬ ܠܗܘܢ.. ܕܢܫ̈ܬ: ܬܘܒ ܒܕܪ ܗܘ̇ ܕܢܦܩܘܢ ܠܗܘܢ: ܒܗܕܐ ܡܢܦܩܘ ܡܢܝܢ ܠܡ ܕܢܦܩܐ ܒܕܘܒܪ̈ܝܗܘܢ ܡܕ̈ܝܢܐ. ܘܐܦ ܒܫܡܫܘܬܗܘܢ ܬܪܝܨܬܐ. ܕܐܦܝܢ ܢܦܬܐ ܠܗ ܠܫܘܠܛܢܗܘܢ ܦܬܟܪܘܬܐ. ܘܢܬܒܪܘܢ ܥܠ ܡܕܒܪܢܐ ܡܢ ܒܬܪ ܒܥܘܕܝܢ ܐܝܟ ܕܐ[ܦ] ܩܘܡ ܡܬܒܪܝܢ.

ܥܠ ܫܢܝܬܐ ܕܡܢܡ ܐܪ̈ܐ ܕܪܘܚ ܒܗ̈ܘܢܐ ܘܒܗ̈ܘܢܐ ܘܐܬܪ̈ܝܢ ܕܡܕܡܐܝܬ ܫܢܝܬܐ ܕܒܗ̈ܘܢܐ ܡܢܡ ܡܕܒܪܢܐ. ܒܟܕܢܐ ܗܘ ܕܐ̈ܪܐ. ܡܠܦܐ ܠܒܠܗ ܒ[ܡܕܐ] ܕܐܦ ܩܘܡ ܢܫܝܦܘܢ ܠܒܘ̈ܬܗܘܢ ܡܢ ܒܠܚܝܡ [ܡܘ̈ܢܝ]ܬܐ ܫ̈ܠܡܢ[ܝ]ܬܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ ܒܗ̇ ܕܡܫܬܟܚ ܒܗܘܢܐ [ܪܘܚ ܒ̈ܠܬܗ(?)] ܦܘܕܒܐ ܕܐܬܪܬܗ ܡܕܒܪܐ ܡܢܡ ܡ[ܪܐ ܕܬܠܬ][1] ܬܘܒ ܦܘܕܒܐ ܕܠܡܫܝܚܐ ܗܘ [ܒ]ܚܪ [ܠܒܢܐ ܘܒܩܠ]ܬܐ[2] ܘܩܘܡܐ ܒܦܐܪܬܐ. ܦܓܠܠ

1) The MS is here torn a little at the end of several lines.
2) Cf. George of the Arabs fol. 189*b*, from whom this is copied.

ܥܠ ܗܿܝ ܕܡܩܒܠܝܢ ܠܗ ܥܡܐ ܘܥܡ ܪܘܚܐ ܕܝܠܟ ܐܝܟ ܕܠܘܬ ܡܫܝܚܐ ܡܩܒܠܝܢ ܠܗ ܠܥܡܐ ܘܡܬܪܝܢ. ܘܥܡ ܪܘܚܐ ܕܝܠܟ ܗܘ ܕܢܒܥܘܬ ܠܝ ܒܥܕܬܐ. ܢܗܘܐ ܠܝ ܐܦ ܫܠܡܐ ܘܫܝܢܐ ܕܝܠܟ. ܗܘ ܕܢܗܒܬ ܠܝ ܟܕ ܐܡܪܬ. ܫܠܡܐ ܕܝܠܝ ܢܗܒ ܐܢܐ ܠܟܘܢ. ܫܠܡܐ ܕܝܠܝ ܫܒܩ ܐܢܐ ܠܟܘܢ. ܘܬܘܒ ܡܩܒܠܝܢ ܠܥܡܐ. ܘܐܦ ܥܡܟ ܢܗܘܐ ܫܠܡܐ ܐܝܟ ܕܐܡܪ ܡܪܢܐ ܠܬܠܡܝܕܘܗܝ ܬܐܘܠܘܓܘܣ. ܫܠܡܐ ܗܘ ܕܢܗܘܬ ܘܢܩܘܒܬ ܘܫܪܒܐ.

ܥܠ ܫܠܡܐ ܕܡܗܝܡܢܝܢ ܒܩܘܪܒܐ ܠܚܕܕܐ ܒܫܠܡܐ ܕܡܗܝܡܢܝܢ ܠܚܕܕܐ ܒܗܘ ܥܕܢܐ: ܗܠܝܢ ܕܒܕܒܝܢ.. ܚܕܐ ܕܝܢ: ܡܛܠ ܕܡܦܠܓܝܢ ܕܢܬܬܘܦ. ܥܡ ܐܠܗܐ ܒܪ ܦܓܪܗ. ܘܠܐ ܚܡܝܐ ܕܬܗܘܐ ܗܪܐ ܟܕ ܐܝܬ ܠܝ ܦܠܓܘܬܐ ܠܘܬ ܢܒܝܢ. ܘܠܘܬ ܚܒ̈ܪܐ. ܘܒܪܟܘܢ ܕܡܗܝܡܢܝܢ ܫܠܡܐ ܐܝܒܢܐ ܕܢܒܘܐ. ܕܐܝܒܢܐ ܕܐܝܬ ܠܝ ܠܒܪ ܒܩܘܡܐ. ܗܒܢܐ ܘܡܢ ܠܟܘ ܐ[ܝܬ] ܠܝ ܚܘܒܐ ܘܫܝܢܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ: ܒܗܿܝ ܕܡܫܬܘ[ܕܝ]ܢ ܥܡ ܚܒ̈ܪܐ. ܥܡ ܐܠܗܐ ܡܫܬܘܕܝܢ.. ܕܬܠܬ ܬܘܒ. ܫܠܡܐ ܕܡܗܝܡܢܝܢ ܠܚܒ̈ܪܐ: ܡܕܒܝܢ ܘܡ[ܒܦ]ܠ ܠܒܥܠܕܒܒܘܬܐ ܕܥܡ ܚܒ̈ܪܐ.. ܕܐܪܒܥ. ܠܒܪ ܒܫܠܡܐ [ܕܡ]ܗܝܡܢܝܢ ܡܢܦܪܕܝܢ ܕܒܥܠܕܒܒܘܬܐ ܕ[ܐܝܬ ܗ]ܘܐ ܒܝܢܬ [ܐܠܗܐ] ܠܒܢܝ̈ܢܫܐ. ܘܒܝܢܬ ܥܡܐ ܘܠܥܡܡܐ [ܘܒܝܢܬ ܢܦܫܐ ܠܦ]ܓܪܐ ܒܦܠܗܿ ܡܫܝܚܐ. ܘܐܡܠܝܟ ܫܝܢܐ ܘܫܘܒܐ [ܒܝܢ]ܬ.. ܕܚܡܫ: ܘܬܘܒ ܒܫܠܡܐ ܕܡܗܝܡܢܝܢ ܒܗܘ ܥܕܢܐ. ܡܫܬܡܠܝܢ ܡܠܬܗ ܕܡܪܢܐ ܕܐܡܪ. ܕܐܢ ܡ[ܩܪ]ܒ. ܐܢܬ ܩܘܪܒܢܟ ܥܠ ܡܕܒܚܐ ܘܫܪܒܐ. ܫܒܘܩ ܠܡ ܩܘܪܒܢܟ ܘܙܠ ܐܬܪܥܐ ܥܡ ܐܚܘܟ.

ܥܠ ܗܦܪ ܚܙܝܐ ܕܡܬܦܪܫܐ ܥܠ ܡܕܒܚܐ. ܡܬܦܪܫܐ ܗܦܪ

ܗܿܝ ܕܫܠܡܐ. ܠܘ ܡܛܠ ܕܠܐ ܙܕܩ ܕܢܫܬܟܚ ܒܝܬ ܦܘܪܫܐ ܥܡ ܐܒܐ. ܗܿܢܘܢ ܕܥܡ ܗܿܘ ܐܝܬ ܠܗܘܢ ܫܘܒܚܐ ܐܘܣܝܐ. ܐܠܐ ܕܠܐ ܢܣܬܒܪ ܒܗܘܢܐ ܕܐܝܟ ܗܿܘ ܕܠܘܬ ܬܠܝܬܝܘܬܗܘܢ ܡܘܕ̈ܥܢܐ ܡܬܒܠܠ ܒܦܘܪܫܐ. ܘܡܬܝܕܥܐ ܡܢ ܗܿܝ ܕܐܦ ܒܒܪܐ fol. 1 ܠܘܬ ܐܒܐ ܒܪܐ ܕܡܫܬܠܡ ܐܠܗܐ ܐܒܐ ܘܒܪܐ.. ܨܠܘܬܐ ܒܪ ܗܿܝ ܕܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ: ܠܘ ܡܢ ܦܘܪܫܐ ܐܝܬܝܗ̇. ܐܠܐ ܠܡܕ̈ܝܢܐ ܦܠܓܐ. ܘܡܬܝܕܥܐ ܗܕܐ ܡܢ ܗܿܝ ܕܦܠܓܘܬܐ ܕܡܕ̈ܝܢܐ. ܒܠܚܘܕ ܐܝܟ ܝܗܒܗ ܟܬܒ ܠܗ̇. ܘܠܝܬ ܒܗ̈ܢܝܢ ܕܦ̈ܠܓܢ ܠܡܕ̈ܝܢܐ. ܟܬܒܐ ܒܪ ܕܒܬܝܘܬܐ ܘܦܪܬܐ. ܠܐ ܡܫܬܠܦܢ[1] ܘܠܐ ܒܚܕܐ ܕܘܟܬܐ. ܘܦܠܓܘܬܐ ܕܡܕ̈ܝܢܐ. ܚܙܐ ܐܝܬ ܒܗ̈ܝܢ ܫܘܠܦܐ ܦܘܢܝܐܐ ܘܪ̈ܘܪܒܐ.

ܥܠ ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ ܙܕܩ ܠܡܥܒܕ: ܕܘܪܒܐ ܠܡܫܚܐ ܘܩܠܝܐ ܡܬܦܠܚ.. ܘܡܢ ܗܪܟܐ ܡܟܪܙܐ ܒܡܦܠܐܘ ܡܫܡܫܢܐ. ܘܗܕܐ ܨܠܘܬܐ ܡܫܡܠܝܬܐ. ܬܫܡܫܬܐ ܐܚܪܬܗ ܠܘܬ ܐܠܗܐ ܐܒܐ. ܕܢܬܠ ܠܢ ܕܕܟܝܘܬܐ ܕܠܒܐ. ܘܚܘܒܐ ܐܠܗܝܐ ܢܬܠ ܫܠܡܐ ܠܚ̈ܕܕܐ.

ܥܠ ܫܠܡܐ ܥܡ ܟܠܟܘܢ ܕܐܡܪ ܒܗܢܐ ܫܠܡܐ ܥܡ ܟܠܟܘܢ ܕܐܡܪ ܒܗܢܐ. ܡܬܝܗܒ ܠܗܘܢ. ܕܒܡܫܝܚܘܬܐ ܘܚܘܒܐ ܢܬܠܘܢ ܫܠܡܐ ܠܚ̈ܕܕܐ. ܠܡܠܟܘܬܗ ܐܚܝܕܐ ܘܠܡܠܟܐ. ܠܡܠܟܘܬܗ ܕܝܢ: ܐܝܟ ܗܿܝ ܕܐܡܪ ܡܪܢ ܠܬܠܡܝܕ̈ܘܗܝ: ܕܒܗܕܐ ܢܕܥ ܟܠܢܫ ܕܬܠܡܝܕ̈ܝ ܐܢܬܘܢ. ܐܢ ܬܚܒܘܢ ܚܕ ܠܚܕ. ܠܚܕܐ ܕܝܢ ܕܬܚܒ ܠܚܒܪܟ ܐܝܟ ܢܦܫܟ.

1) *Sic* MS.

ܘܩܠܐܐ ܡܬܦܠܓܐ ܗܕܐ ܗܝܡܢܘܬܐ.. ܘܡܕܝܢܐ fol. 153a
ܬܐܘܠܘܓܝܐ.. ܕܬܪ̈ܝܢ: ܡܬܦ̇ܪܫܢܘܬܐ.. ܕܬܠܬ: ܥܠ
ܡܫܡܫܢܘܬܐ.. ܕܐܪ̈ܒܥ: ܥܠ ܡܢܝܬܐ ܓ̇ܘܫܢܬܐ.. ܕܚܡ̈ܫ:
ܥܠ ܕܝܢܐ ܘܦܘܪܥܢܐ ܕܥܬܝܕ.

ܬܘܒ ܥܠ ܦܪܘܪܬܐ ܕܥܠ ܕܪܓܐ ܡܢܝܦ ܡܫܡܫܢܐ
ܠܟܠܐ ܒܗܕܐ ܦܪܘܪܬܐ ܕܢܩܒܠܘܢ ܫܦܝܪ. ܘܕܢܓܠܠܘܢ
ܬܘܒ ܗܘ̈ܢܝܗܘܢ ܡܢ ܫܓܝܫܘܬܐ ܘܕܘܝܐ ܕܠܒ̈ܘܢܐ. ܘܕܢܣܬܘܢ
ܐܝܠܝܢ ܕܡܬܐܡܪ̈ܢ ܡܢ ܒܗܢܐ. ܘܕܢܬܚܫܒܘܢ ܠܘܬ ܐܠܗܐ
ܕܢܬܩܒܠܘܢ ܘܢܬܒܢܘܢ. ܘܕܢܒܢܘܢ ܒܢ̈ܬ ܩܠܐ ܕܩܕܝܫܝܢ
ܕܢܒܢܘܢ ܐܢ̈ܝܢ.

ܥܠ ܨܠܘܬܐ ܕܫܠܡܐ. ܘܥܠ ܢܝܫܐ ܗܢܘ، ܣܩ̈ܒܝܢ

ܟܦܪܒܘܬܟ. ܘܥܠ ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ

ܘܡܕܝܢܐ. ܕܐܢ ܗܘ ܕܢܬܐܡܪ̈ܢ ܗ̇ܠܝܢ ܡܕܡ ܨܠܘܬܐ ܕܡܕܡ
ܫܠܡܐ. ܐܘ̇ ܠܐ. ܘܐܡ̈ܪܝܢ ܕܢܝܫܐ ܗܢܘ، ܣܩ̈ܒܝܢ. ܘܐܝܟ ܕܡܢ
ܦܒܐ ܕܠܐ ܐܠܡ ܘܫܪܒܐ ܕܕܐܝܢ ܗ̇ܠܝܢ. ܠܐ ܗܘ
ܕܢܬܐܡܪ̈ܢ ܡܕܡ ܨܠܘܬܐ ܗ̇ܝ ܕܡܕܡ ܫܠܡܐ. ܡܛܠ ܕܐܦܢ
ܫܦܝܪ̈. ܐܠܐ ܠܘ ܕܢܬܒܗܘܢ ܐܝܬܝܗ̇. ܘܐܦܠܐ ܕܟܕܝܢ. ܘܚܕܐ
ܗ̇ܝ: ܫܦܝܪ ܐܘܓܠܝܘܢ. ܐܠܐ ܠܐ ܗܘ ܕܢܬܩܪܐ ܕܠܐ[1]
ܒܕܘܒܬ ܗܘܠܠܐ. ܘܕܠܐ ܒܟܒܗ.. ܗܟܢܐ ܘܐܦܠܐ ܗ̇ܠܝܢ
ܬܪ̈ܬܝܢ ܐܫܬ̈ܝܢܬܐ ܐܘܒܕܬ ܨܠ̈ܘܬܐ. ܒܗ̇ܝ ܕܚܣܘܟܐ ܘܕܘܒܪܐ
ܘܫܘܒܚܐ ܘܒܠܗܝܢ ܗܠܝܢ: ܡܕܡ ܡܘܪܒܐ ܗܘ ܕܢܫܩ̈ܘܢ ܘܠܘ ܡܢ
ܡܕܡ ܨܠܘܬܐ ܗ̇ܝ ܕܫܠܡܐ.. ܗ̇ܟܘܬ ܬܘܒ ܠܐ ܗܘ ܕܢܬܐܡܪ̈ܢ
ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܘܕ ܡܢ ܡܕܡ ܨܠܘܬܐ

1) *Sic* MS. The text seems out of order.

fol. 15 ܕܫܠܡܘܢ ܘܪܚܡܘܢ ܕܠܘܬܗ ܘܩܪܒܘܢ ܩܒܠ ܠܗ ܠܘܬܗ ܕܫܡܘܐܝܠ ܕܐܬܐܘ ܡܕܒܪܢܐ.

ܥܠ ܡܗܝܡܢܝܢ ܒܝܬ ܐܠܗܐ ܙܕܩ ܠܓܒܪܐ ܕܡܢ ܛܠܝܘܬܐ ܢܝܪܐ ܘܒܕܡܐ ܠܡܘܣܦܝܢܘ ܩܠܝܠܐ ܡܗܝܡܢܐ. ܡܢ ܟܕ ܦܝܪܐ ܕܒܫܡܐ: ܠܝܬ ܗܘܐ ܡܕܡ ܕܡܬܐܡܪ: ܐܠܐ ܒܡܘܪܒܐ ܡܢܝܪܐ ܗܘܐ ܒܡܝܢܐ.. ܟܕ ܕܝܢ ܕܒܝܬܗ ܗܘ ܩܠܝܠܐ ܠܫܘܒܚܗ ܕܬܠܬܝܘܬܐ ܘܬܡܢܝܬܒܪ. ܘܦܢܝܬ ܡܗܝܡܢܘܬܐ ܗܕܐ ܬܪܝܨܬ ܫܒܝܚܐ. ܗܕܐ ܕܡܗܝܡܢܝܢ ܒܗ ܐܦ ܩܒܪܝܢ. ܘܦܪܫܬ ܫܘܠܛܢܗ ܕܢܘܪܘܗ ܡܗܝܡܢܐ ܡܢ ܦܪܨ ܡܘܪܒܐ ܦܪܨܐܝܬ. ܘܡܢ ܠܢܘܗܪܐ ܒܡܝܢܐ ܒܡܘܪܒܐ. ܘܒܪܟܘ ܬܢܝܢ ܠܗ ܩܘܠܘ ܡܗܝܡܢܐ ܡܛܠ ܗܠܝܢ ܟܠܗܝܢ.. ܚܕܐ ܟܢ: ܕܢܨܪܟܘ ܕܬܪܝܨܐܝܬ ܡܗܝܡܢܝܢ ܘܩܒܪܝܢ.. ܕܬܬܟܢܫ ܕܝܢ: ܕܚܕܐ ܗܝ ܡܗܝܡܢܘܬܗܘܢ ܘܬܘܕܝܬܗܘܢ.. ܕܬܠܬ ܬܘܒ: ܕܢܬܩܪܒܘܢ ܒܗ ܗܘܢܐ ܘܠܬܘܠܒܐ ܘܦܘܩܕܐ.. ܘܙܕܩ ܕܗܘ ܕܡܦܪܥ ܗܘ ܢܦܪܥܗ. ܒܕܐܝܬܘ ܠܒܢܝܐ ܕܥܠܡܐ ܗܘ ܠܘܩܒܠ ܕܒܪܝܬܐ.. ܬܘܒ ܕܝܢ ܙܕܩ ܠܓܒܪܐ.. ܕܡܗܝܡܢ ܐܝܟܐ ܗܡܢܘ ܘܡܘܕܐ. ܘܠܐ ܕܡܗܝܡܢܝܢ. ܘܡܗܝܡܢ ܐܝܟܐ ܗܡܢܘ. ܡܛܠ ܕܠܘ ܓܠܝܬܐ ܐܝܬܘܗ. ܐܦܠܐ ܒܥܝܬܐ. ܕܒܥܠܐ ܕܝܢ ܘܢܒܥܐ ܚܙܐ ܚܙܪܐ ܘܡܢ ܚܙܪܐ ܦܣܝܩܝܢ. ܘܗܪܐ ܒܐܝܬܐ ܗܝ. ܐܠܐ ܐܝܬܘܗ ܡܗܝܡܢܘܬܐ ܘܬܘܕܝܬܐ. ܘܕܢܗܝܡܢ ܐܘ ܢܘܪܐ ܚܙܐ ܚܙܪܐ ܐܘ ܒܡ ܚܙܪܐ ܠܐ ܦܣܝܩܝܢ ܘܐܦܠܐ ܕܒܐܝܬܘܬܐ ܗܝ. ܐܠܐ ܒܠܚܘܕ ܗܘ ܒܡܘܢܗ ܘܚܙܐ ܡܘܡܢܗ ܢܘܗܪܐ.. ܘܒܪܟܘ ܙܕܩ ܕܡܗܝܡܢ ܐܝܟܐ ܢܐܡܪ ܒܠܚܘܕ ܡܢ ܦܪܨܘܦܐ ܐܝܟ ܕܗܡܢܘ ܫܘܠܛܢܗ ܡܕܝܬܐ ܘܠܐ ܕܡܗܝܡܢܝܢ.. ܬܘܒ ܕܝܢ ܙܕܩ ܠܓܒܪܐ ܕܠܫܒܝܚܐ

ܕܐܝܬܘܗܝ، ܦܠܓܘܬܐ. ܥܠ ܕܐܡܪ ܐܦ ܬܪܬܝܗܝܢ ܒܬܩܢܘܬܗ ܕܚܕܐ ܐܘܕܪܐ.

ܥܠ ܒܪܒܢܝ، ܕܐܡܪ ܡܫܡܫܢܐ ܠܒܢܝܐ ܦܬܢܝܐ ܡܢ ܒܗܢܐ ܠܐ ܙܕܩܐ ܘܠܐ ܬܠܝܦܐ. ܒܬܪ ܕܐܡܪ ܡܫܡܫ ܒܪܒܢܝ، ܘܐܡܪܝܢ ܐܦ ܗܢܘܢ ܒܪܒܢܝ. ܠܐ ܓܝܪ ܙܕܩ ܕܢܐܡܪ ܒܗܢܐ ܒܪܒܢܝ، ܡܛܠ ܗܠܝܢ.. ܚܕܐ ܡܢ. ܒܗ، ܕܐܡܝܪ ܒܪܒܢܝ، ܠܡܫܡܫܢܐ.. ܕܬܪܬܝܢ ܕܝܢ ܒܗܘ ܕܒܕ ܐܡܪ ܡܫܡܫ ܒܪܒܢܝ. ܡܫܐܠ ܫܐܠ ܡܢ ܒܗܢܐ ܕܢܦܪܘܫ ܘܢܫܠܐ. ܐܝܢܐ ܗܘܦܟ ܒܗܢܐ ܘܐܡܪ ܒܪܒܢܝ، ܡܦܢܘܐ ܕܗܘ ܫܐܠ ܡܢ ܡܫܡܫܢܐ ܕܢܦܪܘܫ. ܗܕܝܢ ܠܐ ܙܕܩ ܕܢܐܡܪ ܒܗܢܐ ܒܪܒܢܝ.

ܥܠ ܦܐܪܐ ܕܒܣܡܐ ܓܦܬܐ ܕܒܣܡܐ ܕܢܦܩ ܡܢ ܡܕܒܚܐ ܘܡܬܒܪܟ ܒܟܠܗ ܥܠܡܐ. ܘܒܗ ܗܦܟ ܠܡܕܒܚܐ ܗܠܝܢ ܡܘܕܥ.. ܚܕܐ ܡܢ ܠܦܘܠܚܢܘܬܐ ܕܬܠܝܬܝܘܬܐ ܘܕܝܢܬܐ. ܘܐܦ ܢܦܫܐ ܠܘܬ ܟܠܗܘܢ ܦܘܪܫܐ ܒܦܠܚܘܬܗ. ܐܠܐ ܠܐ ܗܘܐ ܠܒܪ ܡܢ ܣܘܬܬܐ ܕܝܠܗ. ܘܠܐ ܡܫܬܠܡܐ ܐܦܠܐ ܡܬܟܪܐ.. ܕܬܪܬܝܢ ܕܝܢ ܡܘܕܥ ܠܡܠܟܘܬܐ ܐܠܗܝܐ. ܗܘ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܘܗܘܐ ܒܪܢܫܐ ܒܣܝܡܢܐ ܘܒܦܓܪܐ ܕܬܪܒܘܬܐ. ܘܦܬܚ ܗܘ ܠܗ ܣܠܩܝܢ ܠܐܠܗܐ ܐܒܐ. ܘܦܫܛ، ܠܟܠܗ ܥܠܡܐ ܘܐܦܝܣ ܠܘܬ ܐܒܘܗܝ، ܒܪ ܠܐ ܐܫܬܠܦ. ܘܐܠܦܐ ܐܘܒܕ ܠܐܠܗܘܬܗ.. ܕܬܠܬ ܩܢܘܡ. ܒܗ، ܕܢܦܩ ܦܪܝܫܐ ܕܒܣܡܐ ܡܢ ܡܕܒܚܐ ܕܐܝܬܘ ܒܪܘܚܬ ܒܥܡܢܘܐܝܠ. ܘܡܬܒܪܟ ܒܟܠܗ ܥܠܡܐ ܒܡܗܝܡܢܘܬܐ ܘܫܘܠ[1] ܦܠܚܢܘܬܐ

1) Read ܫܘܠ (?)

ܒܡܘܟܬ ܡܫܝܚܐ ܐܠܗܐ. ܗܘ ܕܩܢܐ ܦܓܪܗ ܘܕܡܗ ܠܒܪܗ. ܘܦܠܓ ܠܬܠܡ̈ܝܕܘܗܝ. ܗܟܢܐ ܐܦ ܗܘ ܐܡܪ ܗܢܘ ܦܓܪܝ، ܗܘ ܕܥܠܝܟܘܢ ܘܡܬܩܨܐ.. ܕܬܪ̈ܬܝܢ ܕܝܢ. ܬܘܒ ܒܗܢܐ ܠܚܡܐ ܐܠܗܘܬܗ، ܒܝܕܐ ܕܦܘܠܚܢܐ ܕܡܫܡ̈ܫܢܐ. ܕܡܬܦܫܛ. ܠܐܠܗܐ. ܘܠܐ ܗܘ̇ܐ ܒܬܪܬܐ.. ܕܬܠܬ: ܘܬܘܒ ܢܘܪܐ ܐܠܗܘܬ̄ܐ ܕܢܘܪܐ ܕܡܫܝܚܘܬܐ ܒܪܐܝܐ.. ܕܐܪ̈ܒܥ. ܘܬܘܒ ܡܢܝܢܐ ܐܠܗܘܬ̄ܐ ܒܝܬ ܐܠܗܐ ܠܒܢܝ̈ܢܫܐ.

ܡܛܠ ܡܫܡ̈ܫܢܐ ܠܦܘܫܐ ܐܠܗܝܘܬܗܘܢ ܕܡܠܐ̈ܟܐ ܬܠܡܝܕܐ ܕܡܫܡ̈ܫܢܐ. ܬܫܡܫܬܐ ܕܝܢ ܕܒܪܘܟܐ ܘܕܩܘܪ̈ܒܐ ܡܫܡ̈ܫܝܢ. ܗ̇ܠܝܢ ܕܡ̈ܬܐܡܢܝܢ ܡܦܣܝܢ ܠܗ ܠܡܕܒܚܐ. ܠܗ ܕܢܛܪܘܢ ܕܟ̈ܝܐ. ܐܠܐ ܕܠܐ ܢܥܒܕܘܢ ܕܬܦܢܝܬ. ܠܗ ܡܕܡ ܕܠܐ ܡܦܣ. ܐܚܪ̈ܢܝܢ ܠܒܪ ܕܡܫܡܫܬܐ ܕܠܟܠ ܐܝܬܝܗܝܢ ܗ̇ܠܝܢ ܕܠܬܚܬ.. ܡܫܡ̈ܫܢܐ ܕܗܘܒܬ ܠܗ̈ܢܐ ܦܪ̈ܘܫܐ ܡܚܙܝܢ.. ܡܫܡ̈ܫܢܐ ܕܡܫܡܫܬܐ ܕܡ̈ܠܐܟܐ. ܗ̇ܢܘܢ ܕܡܢ ܐܣܘܪ̈ܘܗܝ، ܘܡܢ ܬ̈ܠܡܘܗܝ، ܕܫܡܥ. ܦܘܡܝ ܐܬܦܬܚܘ. ܘܐܝܟ ܕܐܡܪ ܒܢܒܝܘܬܐ ܐܚܪ̄. ܕܥܒܕ ܡ̈ܠܐܟܘܗܝ، ܪܘܚ. ܡܫܡ̈ܫܢܘܗܝ، ܢܘܪ ܝܩܕܐ. ܘܡܫܡ̈ܫܢܐ ܕܒ̈ܬܝܢ ܓܒܝܗ. ܘܡܦܠܚܢܐ ܒܠܚܘܕ ܠܦܘܫܐ ܕܒܝܬܐ ܗ̇ܢܘܢ ܡܬܚܙܝܢ.. ܘܒܗ̇ܝ ܕܝܢ ܕܩܕܡܝܢ ܬܠܬ ܕܪ̈ܓܝܢ. ܒܕܘܟܐ ܕܦܘܠܚܢܗܘܢ ܕܟܗ̈ܢܐ. ܘܫܘܠܡܢܐ ܕܐܪܐ ܗܢܐ ܕܟܗ̈ܢܝܢ. ܕܩܕܡ ܢܦܩܐ ܐܫܒܥܐ. ܗ̇ܢܘ ܕܝܢ ܡܪܝܐ ܕܒܝܬ̈ܟܐ. ܒܬ̈ܘܪܘܬܐ ܘܩܘܡܐ ܕܟܠ ܬܪ̈ܥܐ ܕܗܝܟܠܐ. ܘܡܬܥܒܕܝܢ fol. 152a ܒܟܠܕܟ ܥܠܝܐ ܠܟܠܝܫ. ܘܡܣܒܝܢ ܠܟܠܗܘܢ ܬܪ̈ܥܐ: ܟܠܝܫ ܕܒܘܟܬܗ ܘܒܦܘܫܗ ܠܒܝܬ ܡܫܝܚܘܬܗ.. ܐܣܘܪ̈ܐ ܕܝܢ ܕܟܠ ܒܬܪ̈ܬܗܘܢ ܕܗܝܟܠܐ. ܟܠ ܫܘܒܚܗܘܢ ܡܬܒܪܟܝܢ. ܐܝܟ ܠܦܘܫܐ (sic) ܕܡܫܡܫ̈ܢܐ ܐܠܗܝܘܬܗܘܢ. ܡܛܠ ܕܗܘ

ܒܪܘܟܬ ܡܒܪܘܗ̇ ܕܡܫܝܚܐ ܐܠܗܘܗܝ.. ܒܬܪ ܕܝܢ ܐܚܪ̈ܢܝܢ ܕܕܒܪܝܢ ܕܡܬܬܩܪܐ ܡܫܝܚܐ ܡܪܟܒܐ. ܘܡܬܬܩܪܐ ܐܠܗܐ ܕܟ̈ܠܐ. ܘܡܬܬܩܪܐ ܘܢܝܫܐ. ܘܐܣܝܪܘܬܐ ܕܕ̈ܝܢܐ ܠܥ̈ܠܡܝܢ. ܐܠܐ ܗܪܟܐ ܡܪܟܒܐ ܠܦܓܪܗ ܕܡܫܝܚܐ ܡܬܩܪܒ.. ܘܒܪܘܟܬ ܡܒܪܘܗ̇ ܐܠܗܘܗܝ. ܗܘ ܕܒܗ ܐܬܬܘܣܦ ܒܪ ܐܬܡܟܒ. ܟܠ ܘܢܝܫܐ. ܘܟܪܝܗ ܙܢܐ. ܕܟܪ ܒܝܢܝ ܡܪܟܒܐ ܐܪܝܟܐ ܢܟܪܝܘܗܝ، ܡܢ ܦܢܝܬܐ ܓܪܡܝܬܐ. ܠܦܢܝܬܐ ܬܝܡܢܝܬܐ ܒܪܡܫܬܐ ܕܡܒܪܐ.. ܬܘܒ ܕܝܢ ܐ ܡܪܟܒܐ ܠܗ ܠܡܪܢܐܝܠ ܡܬܩܪܒ. ܘܦܓܪܐ ܘܪܡܐ ܗ̇ܘ ܡܘܡܗ ܕܒܡܪܢܐܝܠ ܐܠܗܐ. ܡܬܚܫܒܝܢ ܕܬܪ̈ܝܢ ܒܡܪܢܐܝܠ ܐܝܬ ܗܪܟܐ.. ܘܐ ܡܪܟܒܐ ܠܘܢܝܫܐ ܡܬܩܪܒ. ܐܝܟ ܕܐܚܪ̈ܢܝܢ ܐܚܪ̈ܢܐ. ܘܒܬܪ ܡܩܪ̈ܒܝܢ ܒܠܘܗܝ، ܦܓܪܗ ܘܕܡܗ ܕܡܫܝܚܐ. ܟܕ ܡܢ ܒܗܕܢܐ ܕܘܡܦܬܗ ܘܕܪܒܫܘܬܗ ܒܒܪܢܝ. ܘܗܘܢܝܢ ܐܝܟ ܘܢܝܫܐ. ܦܘܠܘܣ ܕܝܢ ܐܡܪ. ܕܚܕܐ ܘܒܢ ܐܬܒܪܟܬ. ܫܪܟܬ ܟܕ ܡܢ ܕܡܪܟܒܐ ܒܪܘܟܬ ܡܒܪܘܗ̇ ܕܡܫܝܚܐ ܐܠܗܐ. ܘܡܬܒܟܐ ܡܢ ܗܘ ܕܗܒܢܐ ܗܘܝܘ ܟܒܪܝܢ ܒܗܕܢܐ ܕܡܬܝܬܐ ܕܠܐ ܘܫܪܟܐ. ܘܢܓܘܬܗ ܘܡܫܡܬܗ ܒܡܒܪܐ ܘܡܢ ܡܒܪܐ ܗܘܝܬ.

ܕܡܢܝܐ ܓܝܪ ܡܬܩܪܒ. ܠܫܡܝܐ ܘܫܡܝܐ ܕܠܒܠ ܡܢ ܡܪܟܒܐ ܠܫܡܝܐ ܗܢ ܦܓܪܗ ܕܡܠܟܬܐ ܐܠܗܝܐ ܐܠܗܐ. ܫܡܝܐ ܕܝܢ ܕܡܪܗ. fol. 151b

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ܕܡܛܠ ܗܢܐ ܡܬܓܠܝܢ ܠܒܫܐ ܡܢ ܫܡܝܐ ܘܡܢ ܡܪܢܐ.

ܘܠܐ ܡܢ ܫܡܝܐ ܒܠܚܘܕ ܡܛܠ ܕܕܡܝܐ ܘܡܪ̈ܢܐ ܙܪܘ ܡܢ ܕܦܫܗ ܕܡܢ ܒܪ ܐܬܬܦܪܒ. ܒܠܚܘܕܬܐ ܘܠܘ ܕܡܢܐ ܒܠܚܘܕ. ܒܗ ܕܡܢܐ ܓܝܪ ܗܘ. ܐܦ ܡܪ̈ܢܐ ܫܠܝܛܝܢ ܗܘܘ. ܐܝܟ ܕܐܡܪ ܘܚܘܝܢ ܐܘܓܠܝܣܛܐ ܕܙܪܘ ܡܢܗ ܕܡܢܐ ܘܡܪ̈ܢܐ.

ܒܠ ܗܘ ܕܒܗܕܢܐ ܐܝܟܢܐ ܠܓܫܐ ܐܢܫ ܘܐܚܪ̈ܢܝܢ ܕܒܗܕܢܐ

ܫܘܠܡܐ ܗܕܝܢ ܕܟܘܪܗܢܐ. ܐܝܟ ܗ̇ܘ ܕܗܒ̇ܪ ܓܢܐ ܢܒܘܟܕܢܨܪ. ܕܢܝܐܝܠ ܠܗ ܫܠܝܚܐ ܕܐܠܗܐ ܘܦܫܩܗ ܟܕ ܕܢܝܐܠ. ܘܡܠܟܗ ܕܟܕ ܕܢܩܦܬܐ ܢܐܡܝܢ ܠܡܫܝܚܘܬܗ ܡܢ ܩܕܡ ܕܬܗܘܐ.. ܠܗܠܝܢ ܗܟܝܠ ܡܬܬܟ̈ܕܢܐ ܦܩܕܝܢ ܗܘܘ ܠܗܘܢ ܘܠܐ ܡܬܦܬܦܝܢ ܠܗܘܢ ܒܐܪ̈ܥܐ ܡܛܠ ܬܠܬ.. ܚܕܐ ܗ̇ܝ. ܐܝܕܐ ܕܠܐ ܢܬܦ̈ܫܘܢ ܗ̇ܘܢ ܒܐ̈ܪܥܐ ܡܢ ܕܢܘܐ.. ܐܚܪܬܐ ܕܝܢ ܡܛܠ ܕܢܗܘܐ ܒܠܚܘܕ ܡܠܟܐ ܡܫܝܚܐ. ܘܠܐ ܡܬܬܗܘܐ ܠܗܘܢ ܡܕܡ ܡܢ ܐ̈ܪܥܐ ܕܟܠܗ ܡܠܟܘܬܐ.. ܐܚܪܬܐ ܕܝܢ ܡܛܠ ܕܪܘܚܐ ܩܕܝܫܐ ܘܪܘܚܐ ܠܡܫܒܚܐ. ܠܐ ܒܡܕ̈ܪܝܢ ܐܚܝܕܐ.. ܠܬ̈ܪܒܐ ܬܘܒ ܬ̈ܪܝܗܘܢ ܦܩܕܝܢ ܡܢ ܒܕܬܐ ܘܠܐ ܡܬܗܕܒ (sic) ܠܗܘܢ ܐ̈ܪܥܐ. ܡܛܠ ܕܢܦܠܘ ܒܬܪ ܕܐܬܦ̈ܬܘܦܘ ܒ̈ܐܪܥܐ. ܐܢܫܐ ܕܒܥ̈ܕܐ ܕܐܢܦܠܘ ܒܡܠܟܐ ܘܠܡܗܝܡܢܘܬܐ ܕܢܦܩܘ ܡܢܗ. ܐܠܐ ܢܦܩܘܢ ܠܒܥܠܕܒ̈ܒܘܗܝ ܕܡܠܟܐ. ܘܟܕ ܢܟܕ ܡܠܟܐ ܠܒܪ ܐܢܘܢ ܡܢ ܡܗܝܡܢܘܬܐ ܐܚܪܬܐ.

ܥܠ ܡܦܩܬܐ ܕܐ̈ܪܐ ܡܢ ܡܕܒܪܐ ܘܥܒܘܪܝܗܘܢ

ܕܒܗܝܠܐ ܘܒܦܠܓܘܬܗܘܢ ܕܠܡܕܒܪܐ ܗ̇ܝ، ܕܢܦܩܝܢ ܐ̈ܪܐ ܡܢ ܡܕܒܪܐ. ܘܡܬܦܪ̈ܕܝܢ ܒܗܝܠܐ: ܦܐܝܘܬ ܡܦܠܓܐܝܬ ܘܗܦܟܝܢ ܠܡܕܒܪܐ. ܟܘܕܒܐ ܠܗ̇، ܕܢܒܥܬ ܡܠܬܐ ܐܠܗܐ ܘܗܦ̇ܟܐ ܒܪܢܫܐ ܘܐܬܦܪܢܣ ܒܥܠܡܐ. ܘܟܠ ܡܕܒܪܢܘܬܐ ܫܠܝܡ. ܘܒܝܢ ܗܠܝܢ ܥܠ ܢܠܝܓܐ ܘܒܬܪܝܢ ܗܠܝܢ ܠܘܬ ܐܒܘܗ̇،.

ܥܠ ܗ̇، ܕܐܡ̇ܪܐ ܡܬܦܢܕ ܡܕܒܪܐ ܘܕܝܫܐ ܡܢ ܕܗܘܢܗܘܢܗ ܐܡ̇ܪ. ܕܡܕܒܪܐ ܡܢ ܠܒܝܢܘܬܐ ܡܬܦܢܕ. ܗ̇ܘ ܕܐܝܬܘܗ̇، ܐܠܗܐ ܕܫܢܐ.. ܐܚܪ̈ܢܐ ܕܝܢ ܐܡ̇ܪܝܢ. ܕܡܕܒܪܐ ܒܕܘܒܬ ܘܦܘܫܐ ܐܝܬܘ̄. ܗ̇ܘ ܕܒܠܘܗ̇، ܐܬܕܒܚ ܘܐܬܦܪܢܣ ܡܕܒܪܐ ܘܡܪܒܝܐ.. ܘܕܝܫܐ ܕܝܢ ܡܕܪ[،] ܐܘܐܢܘܣ ܐܡ̇ܪ ܕܡܕܒܪܐ

ܢܦܘܫ. ܡܢ ܩܕܡ ܚܛ̈ܗܐ ܦܓ̈ܥܐ ܒܝܢܬܗܘܢ. ܟܕ ܠܐ ܥܒܕܝܢ ܕܢܬܩܪܒܘܢ ܠܫܠܡܬܐ ܘܠܫܘܬܦܘܬܐ ܕܪ̈ܐܙܐ ܓܢ̈ܝܙܐ ܘܩܕ̈ܝܫܐ.. ܒܗ̇، ܕܝܢ ܕܐܡ̈ܪܝ ܕܐܚܘܕ[ܘ] ܬܪ̈ܥܐ ܘܡܦܩܘ ܫܒܩܘ. ܐܚܝܕܘ ܬܪ̈ܥܐ ܠܡܫܬܥ̈ܝܢܐ ܢܒܝ̈ܘܗܝ، ܦܘܡ. ܕܐܘܪܚܗܘ ܒܬܪ̈ܥܐ ܕܠܐ ܐܢܫ ܡܢ ܩܕܡܘܗܝ ܚܛ̈ܝܐ ܦܓ̈ܥܐ ܢܓܘܠ. ܒܗ̇، ܕܒܠ ܬܪ̈ܥܐ ܘܠܗܡ ܗܘܘ.. ܒܗ̇، ܕܝܢ ܕܡܦܩܝܢ ܫܒܩܘ: ܠܚܡܐ ܘܕܡܐ ܦܘܡ. ܕܡܘܟܐ ܫܒܝܪܐ ܢܦܩܐ ܠܗܘܢ. ܠܘܬ ܪ̈ܐܙܐ ܐܠܗܝܐ.. ܡܬܒܥܝܐ ܗܘܐ ܕܢܐܬܘܢ. ܕܡܫܠܡܢܐ ܡܬܬܦܩܝܢ ܗܘܘ ܩܕܡܘܗܝ ܚܛ̈ܝܐ ܦܓ̈ܥܐ. ܘܠܐ ܡܬܚܬܦܝܢ ܗܘܘ ܠܗܘܢ ܒܪ̈ܐܙܐ ܩܕ̈ܝܫܐ.. ܘܐܡܪܝܢ ܕܡܬܬܪ̈ܥܝܢܐ ܥܡ. ܡܛܠ ܕܠܐ ܒܕܒܝܠ ܒܡܕܝܢ ܗܘܐ ܠܗܘܢ. ܘܗܘܝܢ ܕܠܐ ܒܕܒܝܠ ܒܡܕܘ. ܠܐ ܙܕܩ ܕܢܫܬܘܬܦܘܢ ܒܪ̈ܐܙܐ ܩܕ̈ܝܫܐ. ܟܕ ܠܐ ܒܕܒܝܠ ܐܬܚܫܒܘ ܚܛܝ̈ܢܝܗܘܢ ܘܐܬܦܪܫܘ ܒܥܕܬܐ. ܠܐ ܗܘܢܪܐ fol. 150b ܕܦܠܚܐ ܢܫܬܘܦ ܒܪ̈ܐܙܐ.. ܡܛܠ ܡܬܬܒܥ̈ܢܐ ܕܡܢ ܕܦܘܩܐ. ܗܢܘܢ ܕܝܢ ܕܡܬܢܫܝܢ. ܐܘ ܡܫܬ̈ܥܠܝܢܐ ܐܢܘܢ. ܐܘ ܫܒܪ̈ܐ. ܘܡܫܠܠ̈ܝܢܐ ܡܬܢܫܝܢ ܐܠܗܐ ܕܟܠ ܗ̄ܘ ܚܟܝܡ ܐܝܟ ܕܢܝܫܗ، ܠܐ ܡܬܕܪ̈ܒܢܐ. ܒܝܘܡ ܕܝܢ ܩܕܡ ܕܡܬܕܪ̈ܒܝܢ ܩܕܡ ܐܬܢܗ̈ܝܢ. ܐܢܫܐ ܡܫܬ̈ܥܠܝܢܐ. ܡܛܠ ܩܕܡ ܬܠܬ ܫ̈ܒܬܐ ܡܬܢܫܝܢ ܡܢ ܦܠܚܐ. ܐܘ ܡܛܠ ܫܦܠܘܬܗܘܢ ܐܝܟ ܗ̇ܝ ܕܐܡܠܬ ܐܢܘܢ ܠܦܠܓܐ ܕܫܬܪܘ. ܕܠܐ ܢܗܘܘܢ ܡܬܟܪܟܝܢ. ܐܘ ܡܛܠ ܗ̇ܝ ܕܐܫܬܝܗܘܢ ܫ̈ܒܠܐ ܘܦܪ̈ܘܝܐ. ܐܘ ܡܛܠ ܕܡܫܬܡܥܝܢ ܠܫܐܪܐ. ܐܘ ܡܛܠ ܕܟܣܝܢ ܠܗܘܢ ܡܬܢܫܝܢ ܡܢܗܘܢ ܐܝܟ ܕܟܪܝܬ ܠܦܘܪܐܢܘܣ ܗܘܪܐ.. ܫܒܪ̈ܐ ܕܝܢ ܡܬܢܫܝܢ: ܐܘ ܡܛܠ ܫܦܝܪܘܬܐ ܕܐܒܗ̈ܝܗܘܢ. ܐܘ ܡܕܡ ܚܐܪ ܐܠܗܐ ܒܗ̇، ܕܒܬܪܐ ܕܬܘܩܦܐ ܡܢܗܘܢ. ܘܡܬܦܪܫ ܠܗܘܢ

ܕܡܬܬܥܒܕܝܢ ܗܘܘ ܡܢ ܢܫ̈ܐ ܕܚܠܝܨܬܐ. ܬܪ̈ܝܗܘܢ ܕܝܢ ܗ̇ܠܝܢ ܘܢܫܐ ܕܡܬܬܥ̈ܒܕܢܐ ܐܝܬܝܗܘܢ: ܗ̇ܢܘܢ ܕܡܢ ܒܬܪ ܕܥܡܕܘ ܘܐܫܬܘܬܦܘ ܒܪ̈ܐܙܐ ܩܕ̈ܝܫܐ ܐܬܬܥܒܕܘ.. ܬܝܒ̈ܬܐ ܕܝܢ ܙ̈ܘܓܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܗ̇ܢܘܢ ܕܡܢ ܐܒܗܐ ܡܬܝܒܢܐ ܥܒܪܘ ܠܡܥܡܘܕܝܬܐ. ܘܗܐ ܡܢ ܒܪܘ ܡܡܥܡܕܝܢ ܠܘܬ ܫܘܠܡܗ̇.. ܬܝܒ̈ܬܐ ܕܝܢ ܘܠܒ̈ܘܪܐ ܐܝܬܝܗܘܢ ܗܘܘ ܗ̇ܢܘܢ ܕܒܝܒܘܢܐ ܦܪ̈ܝܫܐ ܥܒܪܘ ܠܡܥܡܘܕܝܬܐ. ܬܪ̈ܝܗܘܢ ܕܝܢ ܘܢܫܐ ܕܬܝܒ̈ܬܐ. ܐܢܘܢ ܙ̈ܘܓܐ fol. 150a ܘܐܢܘܢ ܘܠܒܘ̈ܪܐ. ܐܝܬܝܗܘܢ ܗ̇ܢܘܢ ܕܡܢ ܒܬܪ ܕܥܡܕܘ ܘܐܫܬܘܬܦܘ ܒܪ̈ܐܙܐ ܩܕ̈ܝܫܐ ܢܦܠܘ ܀ ܗ̇ܠܝܢ ܗ̇ܟܝܠ ܚܡ̈ܫܐ ܦܠܓ̈ܘܬܐ. ܡܫܬܟܚܝܢ ܗܘܘ ܒܥܕܬܐ ܕܡܫܡܫܢܘܢ ܩܘܪ̈ܒܐ ܕܬܝܒ̈ܬܐ. ܕܟܕ ܬܠܬܐ ܫܢ̈ܝܬܐ ܕܫܡܫܝܢ ܗܘܘ. ܢܬܪܟܢܘܢ.. ܘܡܢ ܒܬܪ ܕܝܢ ܩܘܪܒܐ ܕܬܝܒ̈ܬܐ. ܡܕܒܪܐ ܠܗܘܢ ܡܫܡܫ ܘܡܦܩ ܠܗܘܢ. ܟܕ ܒܟܠ ܚܕܐ ܚܕܐ ܒܪܬ ܩܠܐ. ܚܕ ܡܢ ܗ̇ܠܝܢ ܚܡ̈ܫܐ ܦܠܓ̈ܘܬܐ ܡܦܩ ܐܘ ܬܪ̈ܝܢ. ܒܗ̇ܘ ܡ̇ܢ ܕܐܡ̇ܪ. ܕܐܠܘ ܗ̇ܠܝܢ ܕܐܫܬܪܝܘ. ܘܬܪ̈ܝܢ ܗ̇ܠܝܢ ܕܐܫܬܪ̈ܝܢ ܠܡܥܡܘܕܝܬ ܐܡ̇ܪ ܠܗ̇ܠܝܢ ܚܡ̈ܫܐ ܦܠܓ̈ܘܬܐ ܕܒܬܪ ܕܢܦܩ ܕܠܢܐܝܬ ܒܚܕܐ ܚܕܐ ܡܠܬܐ.. ܒܗ̇ܝ ܕܝܢ ܕܐܡ̇ܪ ܕܠܐ ܐܢܫ ܡܢ ܡܬܬܪ̈ܝܢܐ.(1) ܢܦܩ ܠܗܘܢ ܕܠܐ ܒܥܕܠ ܒܥܡܕܘ.. ܒܗ̇ܝ ܕܝܢ ܬܘܒ ܕܐܡ̇ܪ ܕܠܐ ܐܢܫ ܡܢ ܡܬܬܥ̈ܒܕܢܐ. ܠܡܬܬܥ̈ܒܕܢܐ ܕܡܢ ܕܢܘܚܐ. ܘܡܬܬܥ̈ܒܕܢܐ ܕܡܢ ܢܫܐ ܥܒܝܪ̈ܐ ܢܦܩ.. ܒܗ̇ܝ ܬܘܒ ܕܐܡ̇ܪ ܕܠܐ ܐܢܫ ܡܢ ܗܢܘܢ ܕܢܬܥܡܕܘܢ ܒܡܢ ܠܐ ܡܒܣܡܝܢ. ܠܬܪ̈ܝܗܘܢ ܦܠܓ̈ܘܬܐ ܕܬܝܒ̈ܬܐ ܢܦܩ.. ܒܗ̇ܝ ܕܝܢ ܐܚܪܬܐ ܕܐܡ̇ܪ ܐܫܬܘܕܝܘ ܠܚܪ̈ܕܐ ܡܢܦܩܘ ܦܪܢܣ ܕܠܐ

1) MS ܡܬܬܪ̈ܝܢܐ (*sic*).

ܕܝܢ ܡܫܝܟ ܕܢܕܒܪܘܢ ܬܠܬ. ܕܢܩܘܡܘܢ ܥܒܪ. ܕܢܥܠܘܢ ܘܠܐ ܢܬܠܠܘܢ. ܕܢܥܡܪܘܢ ܐܝܠܝܢ ܕܡܬܦܪ̈ܫܝܢ ܒܫܘܠܡܐ ܘܠܐ ܢܗܘܐ ܚܘܫܒܗܘܢ. fol. 149b

ܥܠ ܫܠܡܐ ܠܟܠܗܘܢ ܕܐܡܪ ܒܗܘܢܐ ܘܢܕܥ ܐܘܣܛܠܘܢ ܘܐܦܪܝܢ ܕܒܗ. ܫܠܡܐ ܠܟܠܗܘܢ. ܗܕܐ ܡܗܘܕܥ. ܕܗܘܕܐ ܕܦܪܐ ܐܢܫܐ. ܗܟܝܪܬܐ ܐܝܬܘܗܝ ܕܫܠܡܐ ܕܡܫܝܚܐ. ܗܘ ܕܝܢ ܠܡܫܝ̈ܢܐ ܥܡ ܐܪ̈ܥܢܐ. ܘܠܫܡܝܐ ܥܡ ܫ̈ܡܝܢܐ. ܘܐܡܝܢ ܗ̇ܝ ܕܡܠܐܟܐ ܠܪ̈ܥܘܬܐ ܐܡܪ. ܗܐ ܡܣܒܪ ܐܢܐ ܠܟܘܢ ܣܘܒܪܐ ܚܕܘܬܐ ܪܒܬܐ ܘܫܪܪܐ. ܘܐܡܝܢ ܗ̇ܝ ܕܡܠܐ ܕ̈ܐܝܢ ܥܠ ܦܘܪ̈ܐ ܕܠܝܗܘܢ ܕܡܦܩܪ. ܫܠܡܐ ܘܫܪܪܐ. ܐܘܣܛܠܘܢ ܕܝܢ ܩܪܝܬܐ ܡܬܦܫܩ.

ܥܠ ܒܘܪܟܬܐ ܕܡܫܡ ܕܒܬܪ ܐܘܣܛܠܘܢ ܡܫܝܚܐ ܠܥܡܐ ܕܢܛܪ ܒܚܘܒܐ ܘܬܫܒܘܚܬܐ ܠܬܠܝܬܐ ܐܠܗܐ ܗܘ ܕܡܬܠܬ ܟ̇ܠ ܡܕܒ̈ܪܢܘܬܐ. ܕܗܘ ܓܝܪ ܠܡܫܒܚ. ܕܒܠܚܘܕ ܗ̇ܠܝܢ ܕܐܡܪ ܡܫܡ ܠܗܘܢ ܒܥܡܐ ܚܕ̈ܐ ܐܝܟ ܕܒܫܘܠܡܐ.

ܥܠ ܗ̇ܠܝܢ ܕܐܡܪ ܡܫܡ ܘܠܐ ܗ̇ܠܝܢ ܕܐܫܬܪܝܘ. ܘܥܠ ܐܝܠܝܢ ܕܢܦܩܝܢ ܡܢ ܒܝܬܐ ܒܗ̇ܘ ܒܥܕܢܐ ܕܗܘ ܠܒܪ. ܕܒܥܕܢ ܗ̇ܠܝܢ ܡܫܬ̈ܢܝܐ ܦܬܓܡܐ ܢܦܩܝܢ ܗܘܘ ܡܢ ܒܝܬܐ. ܒܕ ܐܡܪ ܗܘܐ ܡܫܡ ܘܠܐ ܗ̇ܠܝܢ ܕܐܫܬܪܝܘ: ܡܬܬܪ̈ܝܢܐ.. ܘܡܬܬܟ̈ܒܕܢܐ. ܘܡܬܬܟ̈ܒܕܢܐ. ܘܬܘܒ̈ܐ ܠܥܘ̈ܠܐ.. ܘܬܘܒ̈ܐ ܙ̈ܢܘܪܐ.. ܡܬܬܪ̈ܝܢܐ ܗ̇ܢܝܢ ܐܝܬܝܗܘܢ ܗܘܘ. ܗ̇ܢܘܢ ܕܠܐ ܒܥܕܠ ܒܡܫܢ ܗܘܐ ܠܗܘܢ. ܐܠܐ ܕܡܬܪ̈ܬܝܢ ܗܘܘ ܠܗܘܢ ܘܒܥܪܐ ܘܒܘܪܐ ܘܒܡ ܕܒܥܕܢܘܢ ܐܝܟܘܢ.. ܡܬܬܟ̈ܒܕܢܐ ܕܝܢ ܐܝܬܝܗܘܢ ܗܘܘ. ܗ̇ܢܘܢ ܕܡܬܬܟ̈ܒܕܝܢ ܗܘܘ ܡܢ ܫܪ̈ܐܐ.. ܡܬܬܟ̈ܒܕܢܐ ܕܝܢ ܐܝܫ̈ܪܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܗ̇ܢܘܢ

ܕܟ̈ܝܢܐ ܡܫܘܕܥܝܢ ܒܗ̇ ܕܐܬ̈ܝܠܝܢ ܕܐܝܟܢܝܬ ܢܦܫܝܢ fol. 149a ܐܬܝܠܕ ܚܠܝܢ ܘܐܬ̈ܝܠܝܢ ܕܒܝ. ܡܫܬܚܠܦܝܢ ܕܚܠܡܝܢ ܦܕܪ ܡܬܠܬ̈. ܒܕܡܘܬܐ ܕܢܬܠ ܗܘ ܠܗ ܠܦܘܠܢܬܐ ܗ̇ܘ ܕܐܝܟܢܐ ܢܦܫܝܢ. ܦܪܥܝܢ ܠܗ ܘܡܬܬܦܠܓܘܬܐ ܒܪ ܐܬ̈ܝܠܝܢ ܕܐܝܟܢܝܬ ܢܦܫܝܢ ܐܬܝܠܕ ܚܠܝܢ ܐܦ ܗܟܢܐ. ܐܝܟܢܐ ܕܒܚܠܡܗܘܢ ܘܥܕܡܐ ܪܘܚܬ ܚܠܝܢ.

ܥܠ ܦܘܪܢܐ ܕܒܬ̈ܪܐ ܒܬܪ̈ܐ ܕܡܬܦܩܝܢ ܡܬܠ ܗ̇ܠܝܢ. ܚܙܐ ܗ̇ܝ ܡܬܠ ܕܢܬܠܘܢ ܬܦܪܘܫܐ ܪܘܚܢܐ ܠܢܦܫܐ. ܘܢܬܦܪܘܫܗ̇ ܐܝܟܢܐ ܕܠܝܡܐ ܘܚ̈ܝܐ ܡܬܦܪܫܝܢ ܠܦܓܪܐ. ܕܬܦܪ̈ܫܝܢ ܕܝܢ ܡܠܦܢܘܬܐ ܕܪܘܚܐ ܐܝܬܝܗܘܢ. ܘܡܫܒܪܢܬܐ ܥܒܝ̈ܕܬܐ ܕܡ̈ܠܦܢܘܬܐ ܕܢܫܡܬܐ.

ܥܠ ܘܡܫܪ̈ܐ ܘܡܫ̈ܠܠܐ. ܘܡܫܪ̈ܐ ܘܡܫ̈ܠܠܐ ܕܦܪܩ ܒܬ̈ܪܐ ܦܪ̈ܝܫܐ ܒܕܡܘܬ ܦܪܝܫܐ ܐܝܟܢܐ ܥܒܝܕܐ ܕܡ̈ܫܡܫܝܢ ܠܒܢܝܐ ܕܡܫܡ̈ܫܢܐ ܕܢܫܡܬܗܘܢ ܠܦ̈ܠܓܐ ܐ̈ܠܗܝܬܐ ܐܝܟ ܕܠܬܪܘܨܐ ܪܘܚܢܐ ܠܢܦܫ̈ܬܗܘܢ.

ܕܡܠܦ̈ܢܐ ܡܬܦܪܫܐ ܒܬܘܒܬܐ ܘܦܪܩ ܢ̇ܗܪܬܐ ܘܐܬ̈ܝܠܝܢ ܡܬܠ ܗܕܐ ܡܬܦܪܫܐ ܕܐܬܝܒܝ ܒܬܘܒܬܐ ܘܦܪܩܐܝܬ. ܐܝܟܢܐ ܕܬܘܗܐ ܐܝܟ ܕܠܫܡܫܘܬܐ ܕܬܘܗܝ ܠܢܗܪܬܐ ܕܥܝܪ̈ܬܐ ܗ̇ܝ.. ܬܘܒ. ܕܝܢ ܘܒܬܪܝܢ ܡܬܦܪܫܐ ܢܗܪܬܐ ܐܝܟܢܐ ܕܬܘܥܒܕ ܢܗܪܬܐ ܘܗ̇ܝ ܡܢܐ ܕܐܬܒܪܬ ܒܬܘܒܬܐ ܐܫܬܡܠܝ. ܠܗ̇ ܘܐܬܬܓܡܪ.

(¹[ܘܪܘܡ] ܡܫܡܫ ܕܐܬܪ ܥܒܕ ܢܘܡܐ ܡܫܘܕܥ ܓܝܪ ܕܟ̈ܝܢܐ ܐܘܟܠܘܣ ܘܐܬ̈ܝܠܝܢ. ܕܗܢܘ ܣܘܟܠܗ ܕܥܠܡ ܘܡܫܡܫܘ. ܠܒܢܝܐ

1) The MS omits.

ܥܠܬܐ ܙܒܢܝܬܐ ܕܗܢܐ ܚܘܪ ܡܫܘܕܥܢܢ ܒܗ̇، ܕܐܡܪ̈ܝܢܢ ܡܕܝܢܬ ܐܠܗܐ ܘܐܡܪ̈ܝܢܢ ܕܒܝ̣ ܡܫܬܡܠܝܢ ܠܡܠܬܐ ܐܠܗܐ. ܗ̇ܘ ܕܒܝ̣ ܒܬܪܐ ܗܘܐ ܡܬܠܠܬ ܐܬܟܪܗܢ. ܘܗܘܐ ܒܪܢܫܐ ܒܝ̣ ܠܐ ܐܫܬܘܠܦ. ܡܢ ܗ̇، ܕܐܝܬܘܗܝ، ܐܠܗܐ. ܐܠܐ ܬܪܐܝܬ ܗܘ̣ ܕܐܝܬܘ̄ ܐܠܗܐ. ܒܗ̇، ܕܐܬܒ̈ܪܝ ܫܠܡܝܢ ܒܝ̣ ܠܐ ܐܫܬܘܠܦ. ܦܪ̈ܝܫܝܢ ܠܗ ܘܡܒܠܛܢܘܬܐ. ܒܝ̣ ܐܡܪ̈ܝܢܢ ܡܕܝܢܬ ܐܠܗܐ.

ܕܡܢܐ ܡܫܘܕܥܢܢ ܒܗ̇، ܕܐܡܪܝܢܢ ܘܡܕܝܢܬ ܫܠܝܬܐ ܘܐܡܪܝܢܢ ܕܒܝ̣ ܡܫܬܡܠܝܢ ܠܡܠܬܐ ܐܠܗܐ. ܗ̇ܘ ܕܡܬܠܬ ܐܬܦܪ̈ܫ ܘܡܒܠ ܚܝܐ ܘܢܘ̈ܗܪܐ ܘܚܘ̈ܫܒܐ ܘܡܘܪܒܐ. ܘܒܝ̣ ܗܪܐ ܡܫܝܠܘܬܐ ܐܬܝܕ، ܫܠܝܬܐ ܒܬ̈ܪܬܗܝܢ ܒܗ̇، ܕܗܘ، ܠܐ ܚܫܘܫܐ ܘܒܗ̇، ܕܐܦ̣ܝܗ ܠܦܪ̈ܫܐ ܠܦܠܓܐ. ܘܫܘܒ̣ ܠܝ ܡܢ ܐܘܚܕܢܗ ܦܘܪܢܐ. ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܕܦܪ̈ܘ، ܒܫܠܝܢ ܒܐܦܝܗ ܠܐܪܒܥܐ ܘܠܒ̈ܠܝܠܝܐ ܕܐܐܪ. ܦܪܝܕܝܢ ܠܗ ܘܡܒܠܛܢܘܬܐ ܒܝ̣ ܡܫܕܪܝܢ ܘܐܡܪ̈ܝܢܢ ܡܕܝܢܬ ܫܠܝܬܐ. ܘܬܘܒ ܐܝܬܘ̄ ܫܠܝܬܐ ܒܗ̇، ܕܐܬܒܪܝ، ܕܢܬܟܣܪ ܒܝ̣ ܠܐ ܐܫܬܘܠܦ. ܘܕܢܚܫ ܘܕܢܬܦܠܓ ܘܢܡܘܬ. ܒܝ̣ ܗܘ، ܠܐ ܚ̈ܫܘܫܐ ܘܠܐ ܡܝܘܬܐ.

ܕܡ̈ܢܐ ܡܫܘܕܥܢܢ ܒܗ̇، ܕܐܡܪ̈ܝܢܢ ܡܕܝܢܬ ܠܐ ܡ̈ܝܘܬܐ ܘܐܡܪ̈ܝܢܢ ܕܒܝ̣ ܡܬܚܫܒܝܢ ܠܗ ܒܝ̣ ܠܗ ܠܡܠܬܐ ܐܠܗܐ ܕܐܬܦ̈ܪܫ ܒܗ ܡ̈ܝܘܬܐ ܕܒܝ̈ܢܬܐ ܕܒܣܪܐ ܘܗܘ، ܠܐ ܡ̈ܝܘܬܐ. ܒܗ̇، ܕܢܚܫ ܠܚܫܘܫ. ܘܐܦ ܠܡ̈ܦܩܬܐ ܕܬܡܢ ܚ̈ܫܝܢ ܗ̈ܘ، ܘܐܦ ܠܢܘܡܐ ܬܠܝܬܐ. ܘܡܗܒ ܠܝ ܒܝ̣ ܗܪܐ ܙܗܒܘܢܐ ܙܒܢܐ ܕܡܫܝܚܬܐ ܘܕܠܐ ܡܝܘܬܘܬܐ. ܡܫܬܡܠܝܢ ܠܒܠܘܬܗ ܒܝ̣ ܐܡܪܝܢܢ ܡܕܝܢܬ ܠܐ ܡܝܘܬܐ.

ܗܘܐ ܕܬܬ̈ܪܝܢ ܠܒܘܪܐ. ܡܛܠ ܕܘܒ̈ܪܐ[1] ܘܪ̈ܕܝܐ ܚܕܐ ܠܒܘܪܐ ܡܬܕܡܪܐ ܗܘܬ ܐܝܟ ܕܒܘ̈ܪܐ. ܗ̇ܝ ܕܐܦ ܢܦܪܐ ܠܬܗܘܢ ܕܕܡܐ ܠܝܘܡܝ. ܐܡܪܝܢ ܓܝܪ ܕܐܬܝܠܕ ܒܡܘܠܕܗ ܕܕܡܐ ܠܣܗܪܐ. ܘܚܙܝܐ ܠܓܘ̈ܪܐ ܕܩ̈ܠܝܐܒܐ ܕܡܫ̈ܒܚܝܢܐ ܚܕܐ ܘܡܦܢܝܐ ܠܗ̇ ܐܚܪܬܐ. ܘܡܫܒܚ ܠܗ̇ ܠܗܕܐ ܕܡܢܚܬܐ ܬܡܢ. ܘܡܫܒܚ ܒܟܕܬܐ.. ܬܘܒ ܕܝܢ ܡܬܐܡܪܐ. ܕܐܝܬ ܒܠ ܣܦ̈ܪ ܡܢܐ ܦܪܚܬܐ ܕܐܡܝܢܐ ܒܡܘܡܪܗ̇ ܕܗܕܐ ܬܫܒܘ̄. ܒܪܡ ܒܠ ܐܝܟ ܕܐܝܬ ܠܗ̇. ܠܗ ܠܗܘܢܐ ܢܩܘܐ ܡܒܝܢܐ ܒܟܕܬܐ.. ܕܬܬ̈ܪܝܢ ܕܝܢ ܕܠܘܬ ܐܢܫܐ ܡܢ ܡܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܦ̈ܠܡܐ: ܘܐܡܪܝܢ ܕܠܘܬ ܒܪܐ ܗ̇ܘ ܕܡܬܠܬ ܐܬܒܣܪ ܘܐܬܒܪܢܫ. ܠܘ ܓܝܪ ܐܒܐ ܕܐܡܪܝܢ ܐܪ̈ܐܦܘܢ ܐܡܪܝܢ. ܗ̇ܠܝܢ ܕܝܢ ܗܒܢܐ ܐܡܪܝܢ. ܘܡܕܢܚܬ ܐܠܗܐ ܐܒܐ. ܘܡܕܢܚܬ ܚܠܬܢܐ ܒܪܐ. ܘܡܕܢܚܬ ܠܗ ܟܘܬܐ ܪܘܚܐ ܘܡܕܢܚܐ. ܘܐܦ ܗܒܢܐ ܐܬܝܗ̇ ܐܒܟܐ ܕܗܠܝܢ ܐܡ̈ܪܝܢ: ܡܫܬܒܚ ܗ̇ܘ ܕܐܬܓܠܝ. ܐܚܪܢܐ ܡܢ ܗ̇ܠܝܢ ܬܠܬܐ. ܕܐܝܬܘ̄ ܪ̈ܒܝܢܐ. ܘܡܕܝܠ ܒܪ̈ܒܝܢܘܬܐ ܩ̈ܘܕܝܢ. ܘܠܘ ܒܬܠܝܬܝܘܬܐ ܐܝܟ ܒܪ̈ܘܦܢܝܐ.. ܚܝܢ ܕܝܢ ܐܡܪܝܢ ܕܠܘܬ ܒܪܐ ܦ̈ܠܡܐ. ܘܡܕܝܠ ܠܗ ܒܪ̈ ܠܗ ܠܒܪܐ ܗ̇ܘ ܕܡܬܠܬ ܘܠܒܫ ܐܬܒܪܢܫ ܐܦ ܐܬܓܠܝ. ܐܡܪܝܢ ܘܡܕܢܚܬ ܐܠܗܐ. ܘܡܕܢܚܬ ܚܠܬܢܐ. ܘܡܕܢܚܬ ܠܐ ܟܘܬܐ ܕܐܬܓܠܝܬ ܘܠܒܫ ܐܬܒܪܢܫ ܒܠܝܢ.

ܒܠܬܐ ܬܠܝܬܝܬܐ ܕܡܛܠ ܩ̈ܢܘܡܐ ܐܡ̈ܪܝܢ ܠܗ̇ ܠܗ̇ ܠܡܕܢܚܬ ܐܠܗܐ ܘܐܡ̈ܪܝܢ ܕܒܦܘܪܩܢ. ܠܒܘܬܐ ܠܬܠܬܐ ܗ̇ܘ ܕܠܒܫܝܢ ܐܬܒܣܪ ܘܐܬܓܠܝ. ܘܡܢܗ ܘܦܘܪ ܠܝ. ܘܡܕܝܠ ܡܫܒܚܝܢ fol. 14 ܘܡܫܒܚܝܢ ܠܗ.

1) Sic.

ܬܘܒ ܥܠ ܡܪܢܝܐ ܕܒܬܪ̈ܬܐ ܕܡܢܐ ܡܫܘܕܥ ܘܥܠ ܡܪܕܘܬ ܐܠܗܐ ܕܗܘ ܟܕ ܕܢܚܡܒ. ܡܛܠ ܡܪܕܘܬ ܐܠܗܐ ܗܠܝܢ ܚ̈ܠܬܐ.. fol. 147b ܡܪܡܐܝܬ ܕܡܢܘ ܐܠܦܗ̇ ܠܝ ܕܢܐܡܪܝܗ̇.. ܕܬܬ̈ܐܝܢ ܘܡܛܠܠܢ̈ܐ ܐܡܪܝܢ ܠܗ̇.. ܕܬܠܬ ܘܠܘܬ ܐܢܫܐ ܡܢ ܡܢ̈ܗܪܐ ܕܬܠܝܬܝܘܬܐ ܦܠܗܐ.. ܕܐܬ̈ܪܒ. ܘܡܢܐ ܡܫܘܕܒܢܝܢ ܒܗ̇ܘ ܕܐܡܪܝܢ. ܡܪܕܘܬ ܐܠܗܐ. ܡܪܕܘܬ ܚܝܠܬܢܐ. ܡܪܕܘܬ ܠܐ ܡܬܘܡܬܐ. ܕܐܬܦܠܓܬ ܫܠܡܝܢ ܐܬܝܗܒ ܒܠܝܢ.. ܗ̇ܝ ܟܕ ܕܡܢܘ ܐܠܦܗ̇ ܠܝ. ܐܢ̈ܫܝܢ ܡ̇ܢ ܐܡܪܝܢ. ܕܡܢ ܐܚܕܝܐ ܢܒܥܐ ܥܡܠܐ ܘܡܚܬܬܐ. ܗ̣ܘ ܟܕ ܒܝܐ ܠܝܢܘܐ ܬܡܝܗܐ. ܘܐܫܬܝܗ̇ ܠܚܠܝܢܐ ܕܡܢ ܐܠܗܐ. ܘܗ̣ܘ ܥܒ̇ܕ ܐܦ ܠܛܘ̈ܦܐ ܕܡܫܪܫܝܢ ܠܗ ܠܡܪܗ̇ ܕܬܫܥܒܘ ܘܐܡܪܝܢ ܡܪܝ ܡܪܝ ܡܢܐ ܚܒܝܒܘܬ. ܘܡܢܘ ܢܫܡܥܗ ܠܫܡܥܘܗ̇ ܐܢ̈ܫܝܢ ܡܢ ܫܦ̈ܝܐ ܘܣܡܘܗ̇ ܒܟܪܝܬܐ.. ܐܚܪ̈ܢܐ ܕܝܢ ܐܡܪܝܢ ܕܒܝܒܐ ܗ̇ܘ ܕܙܘܩܦܐ ܡܢ ܕܐܫܠܡ ܡܫܝܚܐ ܢܘܚܡ ܒܐܬܪ̈ܝ, ܐܒܗ̈ܘܗܝ. ܝܗܒ ܗܘܘ ܦܘܪ̈ܩܢܐ ܡܪ̈ܢܝܐ ܠܝܫܪ̈ܝ, ܦܓܪܗ ܕܡܫܝܚܐ. ܘܐܡܪܝܢܗ̇ ܠܡܪܐ ܕܡܕܝܢܬܐ ܒܕܡܐ ܠܗ̇, ܕܐܬܦܠܓܬ ܫܠܡܝܢ. ܘܡܫܘܕܥܗ̇ ܠܡܪܐ ܒܪܬ ܡܠܐ. ܘܦܠܓ ܒܐܢܫܐܝܬ ܒܕܒܪ. ܡܛܠ ܕܠܘ ܫܠܡܘܗ̱ܝ ܝܠܝܦ. ܗܘܐ ܐܠܐ ܫܠܡ ܒܠܗ ܟܝܢܐ ܕܒܢܝ̈ܢܫܐ. ܗ̇ܢܘܢ ܐܚܪ̈ܢܝܢ ܕܡܪܒ ܗܘܐ ܗܘܦܟ ܒܘܠܦܢܐ ܗ̇ܘ ܕܥܐܠ ܦܓܪܗ ܕܡܫܝܚܐ ܡܢ ܕܢܚܐ ܦܝܠܐܦܘܣ ܘܒܢܦܫܗ. ܘܐܡܪܝܢ ܕܒܪ. ܥܒ̣ܕ ܐܢܘܢ. ܕܐܡܪܝܢ ܡܪܕܘܬ ܐܠܗܐ ܡܪܕܘܬ ܚܝܠܬܢܐ ܡܪܕܘܬ ܠܐ ܡܬܘܡܬܐ. ܐܬܚܙܝ ܗܘܝܗ ܕܝܠܗ. ܘܐܘܦܩ ܠܗܢ ܕܐܬܦܠܓܬ ܫܠܡܝܢ ܐܬܝܗܒ ܒܠܝܢ.. ܒܘܠܦܢܐ ܐܝܬܘܗ̱ܝ, ܗ̇ܘ ܕܦܠܓܝܢ ܓܝܘܬܐ ܕܟ̈ܠܝܐ ܘܦܠܓ ܐܟܪ̈ܝܬܐ. ܐܚܪ̈ܢܐ ܬܘܒ ܐܡܪܝܢ. ܕܠܐܟܠܝܐܦܘܣ ܠܢܘܪܐ ܬܠܡܝܕܗ fol. 148a ܕܦܠܘܦܘܣ ܥܠܝܡܐ ܡܒܝܢܐ ܒܕܒܪܬܐ. ܠܗ̇ ܘܠܢܘܡܪ ܬܫܥܝܬܐ

fol. 147 ܒܥܠܝܬܐ.. ܬܬ݂ܪܝܢ ܕܝܢ. ܡܛܠ ܕܡܢ ܒܬܪ ܕܐܫܬܡܥ ܐܢܘܢ ܠܗܘܢ ܠܬ ܫܪܪܐ. ܟܠܐ ܠܗܘܢ ܪܐܘܐ ܕܒܠ ܚܫܗ.. ܟܣܝܘܬ ܟܣܝܘܬܐ ܕܝܢ. ܡܛܠ ܕܒܠܥܕܘܗܝ ܠܐ ܡܬܟܣܪ ܚܕ ܡܢ ܪ̈ܐܘܐ ܐܠ̈ܗܝܐ. ܗܘ ܕܒܟܝܢܗ ܕܝܢ. ܐܦ ܠܐ ܢܦܫ ܪ̈ܐܘܐ ܠܐ ܡܬܟܣܪ: ܡܛܠ ܕܗܘ ܕܡܬܟܣܪܢ ܡܫܬܡܥ ܐܘ ܡܫܝܚܐ. ܒܗ ܡܬܟܣܪ ܘܡܫܬܟܚܐ.

ܬܘܒ ܬܐܘܪܝܐ ܕܒܠ ܢܘܡܫܐ. ܢܘܡܫܐ ܕܝܢ. ܡܛܠ ܗܠܝܢ ܬ̈ܠܬܐ ܕܐܡܪܝܢ ܡܬܘܡܫ܀ ܚܕܐ ܕܝܢ ܐܝܟܢܐ ܕܒܕ ܫܡܗܝܢ ܗܠܘ: ܡܫܬܡܠܝܢ ܕܒܪ ܢܦܫܐ ܒܒܪܝܢ ܦܘܫܩܐ. ܘܐܬܬܦܪܫܢ ܡܢ ܦܘܫܩܐ. ܘܒܪ ܢܦܫܐ ܕܟܠܝܠܐ ܗܘܐ ܠܗ ܦܘܪܫܐ ܡܢ ܚܝ̈ܠܘܬܐ ܕܒܪ ܦܘܫܩܐ. ܘܒܬܟܠܗܘܢ ܕܝܢ ܫܡܗܝܢ ܗܠܘ ܚܬܡܝܢ ܠܗ ܒܟܠܝܠܐ[1]. ܒܐܡܪܝ ܗܘ ܐܝܟ ܠܗ ܡܪܝ ܕܐܫܬܡܥܢ ܒܠ ܐܦܝ ܦܘܪܫܢ. ܐܝܟ ܗܘ ܕܡܪܝܐ ܦܬܚ ܠܝ ܣܦܘܬ.. ܕܬܬ̈ܪܝܢ ܕܝܢ ܐܝܟܢܐ ܕܫܦܘܪܐ ܡܟܢܫ ܠܣܝܡܘܬܐ ܕܡܠܟܐ ܠܘܬ ܪܘܡܪܡܗ ܘܬܫܒܘܚܗ ܕܡܠܟܐ. ܗܟܢܐ ܘܢܘܡܫܐ ܡܟܢܫ ܠܝ ܠܘܬ ܬܫܒܘܚܬܗ ܕܡܠܟܐ ܕܠܝ ܡܫܝܚܐ.. ܕܬܠܬ ܟܪ. ܐܝܟܢܐ ܕܫܦܘܪܐ ܐܘ ܒܪܘܙܐ ܡܟܢܫ ܠܣܝܡܘܬܗ ܕܡܠܟܐ ܠܘܬ ܡܪܟܒܐ ܘܬܫܡܫܬܐ ܕܒܗ ܒܡܠ̈ܟܐ. ܗܟܢܐ ܘܢܘܡܫܐ ܡܟܢܫ ܠܝ ܠܘܬ ܡܪܟܒܐ ܕܒܗ ܫܦܝܪܐ ܒܡܠܟܒܐ ܕܐܫܝܢܘܬܗ.. ܕܐܪ̈ܟܒܐ ܐܝܟܢܐ ܕܫܦܘܪܐ ܐܘ ܒܪܘܙܐ ܡܟܢܫ ܠܣܝܡܘܬܗ ܕܡܠܟܐ ܠܘܬ ܗ̇ܝ ܕܢܛܠ ܠܗܘܢ ܡܫܡܫܢܘܬܐ. ܗܟܢܐ ܘܐܦ ܢܘܡܫܐ ܡܟܢܫ ܠܝ ܠܘܬ ܡܠܟܐ ܕܠܝ ܡܫܝܚܐ ܕܪܡܙ ܠܝ ܡܫܡܫܢܘܬܐ ܗܠܝܢ. ܫܘܒܚܐ ܕܣܦܝܪܐ. ܦܘܫܩܐ ܕܫܠܝ̈ܚܘܬ ܫܘܝܪܬܐ. ܘܬܘܒ ܡܫܡܫܢܘܬܐ ܪ̈ܘܚܢܝܬܐ.

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1) After this ܘܐܡܪܝܢ would seem to be required.

II.

ܬܘܒ. ܦܘܫܩܐ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܐܘܟܝܬ ܢܘܗܪܐ fol. 146b
ܕܪ̈ܐܙܐ ܕܡܘܪܘܢ ܘܡܘܪܘܢܐ.

ܒܙ. ܡܫܘܚܐ ܕܒܣܡܐ ܫܡ̈ܗܐ ܡܬܦܫܩܐ ܘܗܠܝܢܐ ܗܢܐ. ܘܐܡ̈ܪܝܢ ܕܬܪ̈ܬܐ ܫܡ̈ܗܐ ܐܝܬ ܠܗ.. ܡܬܦܫܩܐ ܒܝܘܢܝܐ ⁘ ܫܘܬܦܘܬܐ ⁘ ܘܡܘܪܘܢ ⁘ ܘܡܘܪܘܢܐ. ܪ̈ܐܙܐ ⁘ ܡܫܝܚܘܬ ܡܫܝܚܘܬܐ ⁘ ܒܝܘܢܝܐ ܡ̇ܢ ܡܬܦܫܩܐ. ܡܛܠ ܕܡܒܣܡ ܠܢܦ̈ܫܐ ܩ̈ܠܝܠܐ ܕܝܢ ܠܘܬ ܚܕܝܘܬܐ ܕܚܕ ܐܠܗܐ. ܫܘܬܦܘܬܐ ܕܝܢ. ܡܛܠ ܕܡܫܬܘܬܦܝܢ ܒܦܓܪܗ ܕܡܫܝܚܐ. ܘܗ̇ܘܝܢ ܗܕ̈ܡܘܗܝ ܚܕ ܠܡܫܝܚܐ. ܐܝܟ ܗ̇ܘ ܕܐܡ̇ܪ ܕܐܟܠ ܦܓܪܝ ܘܫܬܐ ܕܡܝ. ܗ̣ܘ ܒܝ ܡܩܘܐ ܘܐܢܐ ܒܗ. ܘܐܝܟ ܗ̇ܝ ܕܐܡ̇ܪ ܫܠܝܚܐ. ܕܗܪ̈ܚܡܐ ܒܢܝܢ ܕܡܫܝܚܐ.. ܘܡܘܪܘܢܐ ܕܝܢ. ܡܛܠ ܕܒܗ ܐܬܩܪܒܘ ܠܢܗ̈ܪܐ. ܢܘ̈ܗܪܐ ܘܡܢܗܪܢܐ ܘܫܒ̈ܝܚܐ ܘܐܪ̈ܝܚܢܐ. ܐܝܟ ܕܐܡ̣ܪ ܦܘܠܘܣ. ܕܒܗ ܗܦ̇ܟܐ ܠܝ ܡܘܪܘܢܐ ܠܒܬ̈ܝܢ. ܠܒܣܡܐ ܐܚ̣ܪܝ ܐܝܟܐ ܘܠܒܣ̈ܡܐ. ܠܫܒ̈ܝܚܐ ܘܠܐܪ̈ܝܚܐ.. ܘܡܘܪܘܢܐ ܕܝܢ. ܡܛܠ ܕܗܦ̇ܟܐ ܘܡܘܪܘܢܐ ܠܐܠܗܐ ܐܒܐ ܚܠܦ ܢܦ̈ܫܗܝܢ. ܐܝܟ ܕܐܡ̇ܪ ܫܠܝܚܐ. ܗ̇ܘ ܕܩܪ̇ܒ ܗܘ ܠܗ ܚܠܦܝܢ ܘܩܘܪܒܢܐ. ܐܦ ܠܒܪ ܒܫܡܘܣܐ ܕܡܫܘܚܐ : ܘܡܘܪܘܢܐ ܡܫܡܫܝܢ ܗܘܘ ܠܟܗ̈ܢܐ ܗ̇ܢܘܢ ܕܚܠܦ ܢܦ̈ܫܬܐ ܡܬܩܪ̇ܒܝܢ ܗܘܘ.. ܪ̈ܐܙܐ ܕܝܢ. ܡܛܠ ܕܪܙܢܝܐܝܬ ܐܓܠܝ ܐܝܟ ܡܟܣܝܐ ܠܟܠܢܫ ܕܬܠܡ̈ܝܕܘܗܝ

ܟܘܡܐ ܘܐܢܐ ܗܘ: ܘܐܢܐ ܐܘܣܒܝܘܣ، ܒܥܘܡܪܐ ܐܚܪܢܐ܀ ܬܪܥܣܪ ܕܝܢ ܠܟܠ ܡܪ̈ܘܚܬܐ ܡܫܘܕܥܝܢ: ܠܟܦܢܘܗܝ ܕܗܪ̈ܦܐ: ܫܘܘ ܕܢܘܚܡܝܢ ܠܘܠܕܗ ܕܫܘܒܐ܀ ܐܦ ܡܕܒܚܐ ܕܝܢ: ܠܗ ܠܫܘܒ ܢܛܪ ܠܝ. ܘܐܝܢܐ ܕܡܕܒܚܐ ܗܘ ܒܡܘܪܘ ܡܬܦܪܫ: ܘܬܘܒ ܠܠܗ، ܡܬܦܪܫ ܒܠܒܝܢ: ܗܢܐ ܐܦ ܡܕܒܚܐ: ܗܦܘܟ ܕܡܦܪܫ ܐܝܟ ܐܠܗܐ: ܘܗܦܘܟ ܕܐܬܦܪܫ ܢܠܦܝܢ ܐܢܫܐܝܬ: ܐܝܢܐ ܕܐܡܪ: ܕܢܠܦܘܢܗܝ ܐܢܐ ܡܦܪܫ ܐܢܐ fol. 191a ܢܦܫ܀ ܗܢ̇ ܕܝܢ ܕܐܡܪ ܡܢܗ ܒܗܢܐ ܒܠ ܡ̈ܠܐ ܕܡܕܒܚܘܬܐ. ܒܪ ܚܒܪ ܓܠܝܒܐ. ܗܕܐ ܡܫܘܕܥܐ. ܕܒܕܡܐ ܠܡܪܘܬܐ ܕܓܠܝܒܐ ܘܠܡܒܘܪܬܐ ܕܬܠܬܐ ܕܩ̈ܡܝܢ: ܐܬܚܫܒܬ ܢܫܘܒ. ܡܫܝܚܐ ܐܠܗܐ ܕܥܠ ܟܠ. ܗܢ̇ ܕܝܢ ܕܢܦܫܝܢ ܠܒܪ ܡܢܐ ܕܡܬܦܪܫ ܡܦܘܪܢ. ܒܪ ܒܪܬ ܘܠܐ ܕܡܫܡܫܢܐ: ܠܠܗܘܢ ܠܟܦ̈ܐ ܫܘܘ ܕܠܐ ܡܫܬܠܝܢ. ܡܦܕܒܐ. ܕܐܬܡܫܬܗ ܕܡܦܪܘ ܡܫܠܝܢܘܬܐ ܐܝܬܝܗ̇ ܘܠܡܦܪܬܐ ܐܝܟ ܗܢ̇ ܕܩܘܪܒܐ. ܘܕܠܐ ܥܠܝܦ ܠܡܫܝܐ ܠܗܠܝܢ ܕ̈ܐܝܢܝܬܐ ܕܒܪ̈ܗܦܢܝܐ: ܐܠܐ ܒܠܚܘܕ ܠܫܘܘ ܕܐܝܬܝܗܘܢ ܡ̈ܫܡܠܝܐ.܀. ܗܠܝܢ ܓܒܕܝܢ ܒܕܪ̈ܝܬܐ. ܠܗܘܒܠܐ ܕܐܝܠܝܢ ܕܒܗܝܢ ܦܠܚܝܢ: ܫܘܘ ܕܕܠܐ ܡܣܬܪܩܘܬܐ ܒܢܝܫܬܐ ܒܟ̈ܠܝܢ

ܦܠܚܝܢ܀ ܫܠܡ ܦܘܫܩܐ ܗܢܐ ܕܕ̈ܐܪܐ ܕܒܕܝܬܐ.

ܐܚܝܕܐ: ܘܐܝܠܝܢ ܕܕܡܝܗܘܢ، ܦܪ̈ܣܐ ܘܢܗܝܪ̈ܐ: ܘܐܘܣܬܐ ܒܠܗ̇ ܘܒܡܐ ܕܐ̣ ܐܚܪ̈ܢܝܢ ܡܫ̈ܝܢܬܐ. ܘܗܕܝܢܐ ܚ̇ܒܠ ܘܣ̇ܡܟ ܠܗ ܒܠ ܡܕܒܚܐ ܩܕܝܫܐ. ܘܣ̇ܥܪ. ܠܗ ܒܢ̈ܝܘܬܐ ܗܠܝܢ ܕܣ̈ܝܡܝܢ ܒܠܘܗܝ. ܠܐ ܕܝܢ ܡܬܚܫܒܐ ܒܦܪܨܘܦ̣. ܐܠܐ ܒܡ̈ܪܘܚܬܐ ܒܠܚܘܕ. ܘܡܒܝܠ ܡܬܚܙܝ ܒܗ: ܒܠܗܘܢ ܬܫܡ̈ܫܬܐ ܕܒܕܬܐ. ܒܦܘܪܫܐ ܕܗܢܒܠܝ̣. ܘܒܦܘܪܫܐ ܕܡܕܒܚܐ. ܘܐܝܠܝܢ ܕܒܬܪܗܘܢ ܬܘܒ. ܒܗ ܡܬܬܪܫܝܢ: ܘܡܢܗ ܐܬ̣ܪ ܒܗܢܐ ܒܠ ܥ̈ܒܕܐ ܕܡܕܒܪܢܘܬܐ ܒܠܦܘܣܐ ܕܢܝܠܝܦܐ
fol. 190b ܡܢܐ ܕܡܦ̇ܪܫ. ܠܗ̇: ܬܠܬ ܩ̈ܢܘܡܝܢ ܒܪ ܢܫܠܠ. ܘܒܗ ܬܘܒ ܡܬܓܠܒܝܢ: ܐܦ ܗ̣ܘܝܘ ܒܡ̈ܫܪܝܐ ܡܢ ܒܬܪ ܕܒܡܥܕܝܢ. ܘܒܠܒܪܗܘܢ، ܚܙܐ ܡܢ ܬܫܡ̈ܫܬܐ ܕܒܕܬܐ ܠܐ ܡܫܬܡܠܝܐ. ܗ̇ܘ ܕܝܢ ܕܣ̇ܡܟ ܠܗ ܐܦܝܣܩܘܦܐ ܒܠ ܡܕܒܚܐ ܒܪ ܡܒܣܡ، ܡܢ ܠܒܪ ܡܕ̈ܝܢܬܐ. ܡܫܝܚܐ ܕܒܠܗܘܢ ܣܘܒܪ̈ܢܘܗܝ ܕܒܕܬܐ ܘܒܠܗܘܢ ܕܒܝܪ̈ܬܗ̇: ܒܡܕܝܢܬܐ ܘܒܢܦܫܬܐ ܘܠܓܢܣܐܝܬ ܦ̇ܠܚܬ̣. ܘܠܐ ܒܫܘܒܚܐ ܦܘܪܩܢܐ ܘܒܫܘܒܗܪܐ.܀ ܗ̇ܘ ܕܝܢ ܗܢܐ ܡܩܘܪ̈ܒܢܐ ܘܩܕܝܫܐ̣. ܠܗ ܠܡܬܒܐܬ ܓܝܪ ܘܡܫܘܚܐ ܠܝ ܒܐܪ̈ܥܐ ܕܦܠܚܝܢ. ܐܦ ܗ̇ܘ ܓܝܪ ܒܡܬܒܐܬ. ܡܢ ܐܪ̈ܥܐ ܡ̈ܫܠܦܐ ܐܬܘܗܝ، ܘܒܒܒܗ: ܐܝܟ ܡܐ ܕܡܘܪܘ ܡܬܪܒܒ. ܘܡܬܚܫܒ ܡܢ ܐܪ̈ܥܐ ܡ̈ܫܠܦܐ. ܘܐܝܬܘܗܝ، ܠܡܡܘܪܐ ܘܡܫܡܠܝܢܐ ܘܪ̈ܫܐ ܒܣܡܡܐ ܕܒܠܗܘܢ ܬܫܡ̈ܫܬܐ ܕܒܕܬܐ. ܐܝܟ ܡܐ ܕܐܦ ܦܘܠܘܣ ܫܠܝܚܐ ܡܦܩ ܠܝ ܒܪ ܐܡܪ: ܪܝܫܐ ܚܢܢ ܒܣܡܡܐ ܒܡܫܝܚܐ ܠܐܠܗܐ ܀ ܗ̇ܘ ܕܝܢ ܡܘܪܘ ܐܢܫ̣ ܕܡܬܓܡܐܬ ܢܣܘܐ ܘܢܬܩܪܒ ܒܗܠܝܢ ܒܡܪ̈ܐ ܕܢܦܠܝܢ ܒܗ: ܪܝܫܗ ܠܐ ܦܣܩܢ: ܘܠܐ ܟܘܦܐ ܡܢ ܡܕܡ ܕܢܦܠ ܒܗ. ܘܐܦ ܡܪܝ ܐܡܪ: ܕܡܢ ܕܐܟܠ ܦܓܪܝ، ܘܫܬܐ ܕܡܝ: ܗ̇ܘ ܒܝ

ܡܬܬܪܝܡܝܢ ܘܡܬܬܒܣܡܝܢ. ܟܕ ܐܘܡܢܘܬܐ ܕܒܣ̈ܡܐ: ܐܘ ܟܕ ܐܦܘ ܠܒܣܡܘܢ [1] ܗܘ ܐܝܓܘܦܛܝܢܐ. ܡܫܝܚܐ ܕܝܢ ܒܡܪ̈ܝܐ ܕܝܠܬܐ ܒܠܫܡܘܢ ܡܬܦܪܫ: ܐܝܟ ܕܦܩܕ ܢܡܘܣܐ ܘܢܘܪܐ ܒܬܪܝܢܝ. ܟܕ ܠܐ ܚܦܝܣ ܢܘܪܐ ܕܡܫܝܚܐ ܕܡܩܕܡ ܐܚܪܝܢ ܬܬܦܪܫ: ܐܘ ܢܬܦܪܥ ܒܠܫܡܘܢ ܦܒܣܩܐ ܒܬܪܝܢܐ. ܠܐ ܒܡܝܬܐ ܘܠܐ ܒܡܩܕܡ ܐܚܪܝܢ: ܘܦܪ ܡܢ ܡܫܝܚܐ ܕܝܠܬܐ. ܡܛܠ ܕܒܠܫܡܘܢ ܡܫ̈ܝܚܐ ܗܠܝܢ ܐܚܪ̈ܢܐ: ܗܘ ܕܫܘ̈ܚܡܐ ܐܡ̈ܪ ܐܢܐ: ܘܗܘ ܕܗܘܐ ܡܢ ܦܘܠܚܢܐ ܡܚܪ̈ܢܐ: ܘܗܘ fol. 190 ܕܚܒܪܝܢ ܐܘܣܬܐ ܡܢ ܒ̈ܢܝܐ ܠܡܫܝܚܘܬܐ ܕܒܘܪ̈ܗܢܐ: ܘܐܦ ܐܝܬ ܡܫ̈ܝܚܐ ܐܚܪ̈ܢܐ: ܐܝܟ ܗܢܐ ܕܗܘ ܕܒܢܐ ܘܗܘ ܕܬܘܪ̈ܬܐ: ܘܗܘ ܕܓ̈ܠܘܢܐ ܘܗܘ ܕܠ̈ܘܢܐ ܟܡ ܫܪܒܝ. ܦܝܣܦܣܐ ܐܬܘܗܝ ܕܦ̈ܠܚܢܐ ܕܓ̈ܠܐ ܘܕܗܪܣܝܣ ܡܫ̈ܟܠܬܐ: ܗܠܝܢ ܕܫܡܐ ܒܠܫܡܘܢ ܕܡܫܝܚܐ ܐܝܬ ܠܒܣܡܝܢ: ܡܢ ܫܪܪܗ ܕܝܢ ܪ̈ܚܡܝ. ܡܫܝܚܐ ܕܝܢ ܕܝܠܬܐ ܦܝܣܦܣܐ ܐܝܬܘܗܝ، ܕܦܠܚܢܐ ܕܟܢܐ ܕܒܬܪܝ. ܘܗܘ ܐܝܬܘܗܝ، ܒܠܫܡܘܢ ܡܫܝܚܐ ܫܪܪܐ ܒܫܡܐ ܘܒܣܘܒܪܢܐ. ܘܐܝܟ ܕܠܐ ܫܠܝܛ ܠܝ ܕܐܫܠܘܦ ܡܢ ܦ̈ܠܚܢܐ ܢܘܟ̈ܪܝܐ ܒܦܠܚܢܗ ܕܒܬܪܝ. ܗܟܢܐ ܠܐ ܫܠܝܛ ܠܝ ܕܐܫܠܘܦ ܡܢ ܗܠܝܢ ܡܫ̈ܝܚܐ ܟܘܕ ܡܢ ܐܪ̈ܙܐ ܕܒܬܪܗ. ܘܗܘ ܕܗܢܐ ܦܬܪ: ܡܦܠܓܢܐ ܗܘ ܠܦ̈ܠܚܢܐ ܕܫܪܪܐ.܀ ܫܠܡ ܠܗ ܕܝܢ ܐܦܣܘܦܐ ܠܡܫܝܚܐ ܗܘ ܕܐܝܟܢܐ ܕܢܬܦܪܫ: ܟܕ ܪܒܝܐ ܒܡܐܢܐ ܕܗܡܟܐ ܐܘ ܕܗܐܡܟܐ ܐܘ ܕܙܓܘܓܝܬܐ: ܘܢܦܩ ܡܢ ܒܝܬ ܕܡܘܢܘܡܘܢ ܒܝܘܡܝ. ܟܕ ܡܫ̈ܡܫܢܐ ܢܟ̄. ܫܩܠܝܢ ܡܪ̈ܘܚܬܐ ܬܪܣܪܐ: ܘܡܚܣܝܢ ܠܗ ܠܡܫܝܚܐ ܘܠܐܦܣܘܦܐ

1) Joined by second hand.

ܕܢ̈ܝܚܐ ܠܐ ܡܫܬܟܚܐ܀ ܗܢܐ ܕܝܢ ܕܗܘ ܒܡܠܐ ܕܡܬܡܪܒ
ܘܡܪܒܝܐ ܢܦܫ. ܠܗܘܕܡ ܘܡܬܝܕܥܝܢ ܢܗܒ. ܠܐܚܪ̈ܢܐ. ܣܗܕܘܬܗ
ܫܦܝܪܬܐ ܕܟܠܗܘܢ ܕܪ̈ܘܝܐ ܡܗܝܡܢܐ܀ ܠܘܬܗ ܕܝܢ ܕܟܬܒ
ܫܘܒܚܬܐ ܕܪ̈ܘܝܐ. ܘܡܛܠ ܦܪܘܫܬܐ ܘܬܘܕܝܬܐ ܕܦܪܥ. ܟܠܢܫ
ܟܬܒ ܡܫܒܚܐ ܕܠܗ ܕܡܗܝܡܢܘܬܐ ܐܬܝܗ܀ ܫܦܪ ܗ̈ܘܐ ܕܝܢ
ܕܡܬܘܪܐ ܠܐ ܡܕܒܚܐ ܡܕܡ ܡܦܪܫܐ ܕܪ̈ܘܝܐ. ܒܗܘܕܝܐ
ܕܡܪ̈ܝܐ ܘܫܘܬܦܘܬܗܘܢ ܕܒܡ ܡܕܒܚܐ ܡܕܒܪ. ܘܕܐܬܬܒܘ
ܠܗܘܢ ܕܡܗܝܡܢܝܢ ܒܫܦܝܪܐ ܕܢܝܚܐ ܗܘ ܕܒܫܡܝܐ܀ ܗܢܐ ܕܝܢ
ܕܡܫܬܟܚܝܢ ܒܫܪ̈ܒܐ ܐܚܪ̈ܢܝܗܘܢ ܡܕܡ ܡܕܒܚܐ ܡܫܡܠܝܐ.
ܕܡܕܡ ܡܕܒܚܐ ܒܢܦܫ ܠܒܐ ܘܒܫܠܝܘܬܐ ܡܢܟܝܢ: ܘܠܗ ܡܬܟܠܝܢ fol. 189b
ܟܠܗܘܢ ܘܒܢ̈ܝܗܘܢ. ܡܠܦܐ ܕܝܢ ܘܐܦ ܠܟܠܗ ܒܥܕܐ.
ܕܐܝܟܢܐ ܕܒ̈ܢܝܗܘܢ ܡܢ ܟܠ ܡܕ̈ܝܢ ܘܫܘܒ̈ܚܐ ܐܡ̈ܪܝܢܐ.
ܟܠ ܡܘܕܐ ܡܫܪܝܢ.. ܡܫܪܝܢ ܐܘ ܒܝܬ ܡܕܒܚܐ ܕܡܫܝܚܘܬܐ
ܡܬܘܡܝܐ. ܒܟܠ ܫܢܬܐ ܚܕܐ ܐܝܟ ܒܫܡܝܐ ܒܫܒܐ ܕܪ̈ܘܝܐ.
ܐܘ ܡܫܘܕܐ ܕܥܠܡܐ ܬܫܡܫܬܐ ܕܐܦܪ̈ܝ. ܐܘ ܒܬܠܬ ܥ̈ܕܢܝܢ
ܕܠܗ ܕܡܘܡܐ. ܡܬܘܕܐ. ܠܗ ܕܝܢ ܐܦܝܣܩܘܦܐ ܒܠܚܘܕ.
ܡܫܝܚܐ ܓܒܪ ܠܐ ܫܠܝܛ ܠܗ ܕܢܘܕܝܘܗܝ. ܡܬܘܕܐ ܕܝܢ
ܗܟܢܐ. ܡܟܝܢ ܗܘ ܐܦܝܣܩܘܦܐ ܠܟܠܗ ܒܪܬܐ ܠܗܝܟܠܐ
ܡܕܒܚܐ. ܘܗܘܝܐ ܡܪܝܐ ܕܟܬܒ̈ܐ ܡܕܒ̈ܚܐ: ܗܘ ܕܦܪܫ ܡܬܠܠܗ
ܕܒܪܟܐ. ܘܟܬܪ ܡܪܝܐ ܕܒܬܟ̈ܐ. ܗܘܝܐ ܒܪܘܢܬܐ
ܕܡܒܫܒܚܐ. ܘܢܦܩܝܢ ܠܒܪ ܫ̈ܡܒܐ ܕܠܐ ܒܡܫܒܝܢ: ܘܗܘܝܢ
ܕܡܬܢܣܝܢ ܡܢ ܕܗ̈ܘܐ. ܘܗܘܝܢ ܕܐܬܝܬܝܗܘܢ ܒܬܝܒܘܬܐ.
ܘܡܫܒܚܐ ܡܬܬܢܝܢ ܬܪ̈ܒܐ ܐܝܟ ܒܥܕܐ. ܘܡܢܝܢ ܟܠܗܘܢ
ܡܦܩܕܢܘܬܐ. ܗܘ ܕܝܢ ܡܫܝܚܐ ܕܢܦܠ ܒܗܘ ܡܫܪܝܢ.[1] ܦܩܕ

1) Second hand ܕܡܫܪܝܢ.

ܕܡܢ ܕܫܠܝܛܘܬܗܘܢ ܢܦܠܘ ܥܠ ܐܪ̈ܒܥܐ: ܒܒܢ̈ܝ ܡܩܕܫܬܗ ܕܡܪܢ.܀ ܗܘܐ ܒܚܘܪܒܐ ܕܝܢ ܐܬܐ ܗܘ ܕܡܦܩܘܠܬܢ ܕܒܝܬ ܒܝ̈ܬ ܩܘܕܫܗ ܕܐܕܡ. ܡܩܕܫܬܢ ܕܝܢ ܒܚܘܪܒܐ. ܐܬܐ ܕܡܩܕܫܬܢ ܕܒܝܬ ܡܩܕܫܬܗ ܕܡܪܢ.܀ ܒܫܒܥܝܢܐ ܕܝܢ ܘܒܫܒܥ ܫ̈ܢܝܐ ܬܘܒ ܕܦܠܘܣܘܦܐ: ܠܐ ܗܘܪܟܢ ܚܢܢ ܒܚܘܪܒܐ. ܥܠ ܕܐܬܝܗܘܢ ܘܥ̈ܠܬܐ ܕܡܩܕܫܬܗ ܕܡܫܝܚܐ: ܗܢܘ ܕܗܘܬ ܒܗ̇ ܐܦ ܡܩܕܫܬܢ ܕܠܝܢ܀ ܐܟܘܢ ܕܒܫܝܚܐ: ܢܦܩܬܐ ܗ̇ܝ ܕܦܐܪܘܣܐ ܕܡܫܘܐ ܠܝ ܒܦܠܓܘܬܐ ܒܢ̈ܝܐ ܕܐܠܗܐ: ܘܐܝܬ ܒܗ̇ ܬܘܕܝܬܐ ܕܒܒܘܕܐ: ܘܪܡܫܬܐ ܕܦܬ̈ܢܐ: ܘܐܦ ܡܫܐܠܢܘܬܐ ܕܡܢ ܒܢ̈ܬܐ: ܘܗܒܪܐ ܘܫܘܒܚܐ ܕܫܦܝܪ̈ܐ: ܘܫܐܠܬܐ ܕܫܫܝܬܐ.܀ ܘܡܕ̈ܪܫܐ ܠܡܕ̈ܪܫܐ ܡܫܘܕܥܢ. ܕܠܐܪ̈ܙܐ ܕܒ̈ܢܝܐ ܘܡܕ̈ܪܫܐ ܡܬܪܗܒܢ ܘܡܕ̈ܪܫܐ. ܘܠܐ ܗܘܐ ܠܡܫܪ̈ܒܐ ܘܦܓܪ̈ܐܐ.܀ ܚܕ ܐܒܐ ܡܕܫܐ: ܚܕ ܒܪܐ fol. 189. ܡܕܫܐ: ܚܕ ܪܘܚܐ ܡܕܫܐ. ܥܝܢܬ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ ܡܕܝܫܬܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܡܕܫܐ ܡܫܘܚܐ. ܘܬܘܕܝܬܐ ܕܒܢ̈ܝܐ ܐܠܗܝܐ ܘܦܠܚܘܬܐ: ܕܐܚܝܕ ܠܒܢ̈ܝܐ ܡܫܘܚܬܐ ܕܒܢܝ̈ܢܐ ܠܡܕܝܢܬܐ ܕܢܫܡܗ܀ ܦܘܠܓܐ ܕܙ̈ܐܪܐ ܡܕ̈ܝܐ ܕܠܒܗܪ̈ܒܢܐ. ܒܢܫܘܬܐ ܕܠܗܘܢ ܕܡܗ̈ܪܒܢܐ ܡܫܘܕܥ. ܘܫܕܝܘܬܗܘܢ ܕܒܡ ܫ̈ܕܪܐ ܘܒܡ ܡܫܝܚܐ. ܐܝܟܢܐ ܕܐܡܪ ܢܒܝܐ ܡܠܠܬܗ: ܕܐܦܠܓܝܢܘܗܝ ܒܦ̈ܠܓܝܐ: ܘܠܦ̈ܠܓܝܐ ܢܦܠܓ ܘܪ̈ܬܝܐ: ܕܐܝܬܝܗܘܢ ܥܘܒܕܐ ܕܥܘܒܕܢܐ ܕܫܦܝܪ̈ܐ܀ ܦܫܝܒܘܬܐ ܕܝܢ ܕܠܗܘܢ ܕܙ̈ܐܪܐ. ܫܕܝܘܬܐ ܕܒܡ ܐܠܗܐ ܡܠܬܐ ܒܪܗ ܕܐܠܗܐ ܚܒܝܒܐ ܠܝ܀ ܡܫܝܚܐ ܕܝܢ ܕܡܬܦܫܩܐ ܒܪ ܦܠܓܝܐ ܠܗ̇ ܗܘܠܐ ܠܘܬ ܡܫܒܐ ܕܙ̈ܐܪܐ. ܐܬܐ ܗܝ ܕܐܝܟܪܐ ܕܠܗ̇ ܕܡܗܘܒܬܐ ܕܡܬܝܗܒܐ: ܗܢܘ ܕܐܝܬܝܗ̇ ܪܘܚܢܝܐ

ܢܒܘܟܕܢܨܪ ܗܘ ܒܪܒܪܐ ܟܠܒܐ ܕܒܒܠ: ܕܚܘܝ، ܠܗ ܒܝܕ ܚܠܡܐ ܕܐܠܗܐ: ܘܓܠܐ ܠܗ ܦܘܫܩܗ ܒܝܕ ܕܢܝܐܝܠ: ܘܡܠܟܗ ܕܒܝܕ ܙܕܩܬܐ ܢܐܚܐ ܠܡܫܘܬܗ ܡܕܡ ܕܬܗܘܐ. ܒܟܢܐ ܕܝܢ ܘܒܬܪ ܐܦ ܒܝܕ ܒܢܝ̈ܙܐ ܒܣܝ̈ܡܐ ܘܫܪ̈ܝܪܐ ܗܘܝܐ ܡܬܠܒܫܘܬܐ ܕܐܝܟ ܗܕܐ. ܢܒܝܐ ܗܘ ܕܝܢ: ܕܡܠܟܐܝܢ ܐܦܘܢ ܗܢܘܢ ܕܡܬܢܫܝܢ ܡܢ ܕܢܒܐ ܒܝܘܡܬܐ ܡܫܠܡܢܐ: ܐܝܟܢ ܕܢܪܕܐ ܕܒܠܬܐ ܕܠܡܕܡ ܕܒܢܝܐ ܡܢ ܗܦܟܐ ܐܝܬܘܗܝ. ܘܟܠܗ ܒܥܒܕܐܬܐ ܢܦܩܝܢ. ܘܠܐ ܡܬܚܙܝܢ ܬܢܝܢܝܢ. ܒܪܬܐ ܕܝܢ ܗܠܝܢ ܕܝܠܝܢ ܘܡܬܚܙܝܢ ܕܢܝܐ. ܗܠܝܢ ܕܝܢ ܕܒܥܝܢ ܘܠܐ ܡܬܚܙܝܢ: ܠܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ، ܢܦܫܗܘܢ ܥܒܕܐ ܕܢܘܢ ܐܝܢܝ ܀ ܗܢܘܢ ܕܝܢ ܬܘܒ ܕܐܝܬܝܗܘܢ ܒܬܝܒܘܬܐ: ܠܐ ܡܬܝܗܒ ܠܗܘܢ ܡܘܪܒܢܐ: ܡܛܠ ܕܢܦܩ ܒܬܪ ܫܘܦܬܘܬܐ ܕܐܪܐ. ܗܘ ܓܝܪ ܕܢܦܩ ܒܬܪ ܫܘܦܬܘܬܐ ܕܐܪܐ. ܐܝܟ ܒܪܐ ܗܘ ܕܐܦܒܠ ܒܡܠܟܐ: ܘܠܡܗܡܢܘܬܐ ܕܢܦܠ ܡܢ

fol. 188b ܒܝܬ ܡܠܟܐ: ܐܝܟ ܕܡܫܘ ܠܒܠܝܥܘܬܗ، ܕܡܠܟܐ: ܘܐܬܝܗܒ ܘܫܒܪܘܗ ܠܒܢܝ ܒܝܬܐ ܕܡܠܟܐ ܕܐܝܬܝܗܘܢ ܒܫܘܢܐ: ܘܐܬܒܪܘ ܟܠܗܘܢ، ܠܡܠܟܐ ܘܐܬܟܠܝ ܡܢ ܣܝܥܬܐ ܕܡܠܟܐ ܀ ܡܫܝ̈ܚܝܐ ܕܝܢ ܬܘܒ ܐܝܬܝܗܘܢ. ܕܡܩܒܠܢܘܬܐ ܕܡܠܟ̈ܐ: ܗܢܘܢ ܕܡܢ ܐܦܪܝܗܘܢ، ܘܡܢ ܐܪ̈ܟܘܢ، ܕܝܥܒܘ ܦܪܘܫ ܐܬܚܝܒܘ ܀ ܐܘܪ̈ܪܐ ܕܝܢ ܕܒܠ ܒܬܦܬܝܗܘܢ ܕܗܡܠܝܐ. ܒܠ ܫܘܒܒܗܘܢ ܕܠܘܬ ܒܗܢܐ ܡܫܘܕܒܝܢ. ܒܕܒܩܘܬܐ ܕܦܠܩܘܦܐ. ܡܛܠ ܕܐܝܢܐ ܕܐܝܬܘܗܝ، ܫܠܝܦܐ. ܒܠ ܬܐܪ̈ܬܝܗܘܢ ܒܬܩܬܗ: ܐܘ ܒܠ ܪܝܫܗ ܪܫܢܐ ܐܘܪܪܐ .ܘ. ܡܪ̈ܘܚܬܐ ܕܝܢ ܕܒܐܪ̈ܕܝܗܘܢ. ܒܠ ܓܦ̈ܐ ܦܪ̈ܘܚܐ ܘܠܐ ܡܬܓܠܝܢܐ ܕܠܒܠ ܕܗܘܝܢܗܘܢ ܡܬܚܘܝܢ .ܘ. ܕܢܚܘܬܗܘܢ ܬܘܒ ܕܒܐܪܒܥ. ܕܘܡܝܐ ܗܘ، ܕܗܢܘܢ ܢܦܪ̈ܐ:

ܕܐܠܗܝܐ ܕܝ̈ܢܐ .ܘ. ܗܘ ܕܝܢ ܕܡܫܡܠܝܢ ܗܘܐ ܡܫܝܚܐ ܡܢ ܥܡܪܐ ܘܡܢ ܫ̈ܠܝܚܐ. ܦܢܩܝܬܐ ܐܝܬܘܗ̇ܝ ܕܕܡܟܐ ܘܕܡ̈ܟܐ ܡܫ̈ܝܚܐ: ܗ̇ܢܘܢ ܕܪܘ ܡܢ ܕܦܠܓܗ ܕܦܪܘܣ ܒܘܢܦܐ ܀ ܫܘܦܫܐ ܕܝܢ ܕܟܠ ܡܢ ܐ̈ܪܐ: ܠܚܝܘܬܐ ܘܠܐ ܡܬܚܝܢܘܬܐ ܕܚܝܠܐ ܕܟܦܐ ܒܗܘܢ ܒܪ̈ܐܘܐ ܡܫܘܕܥܐ ܀ ܗܘ ܕܝܢ ܕܡܬܬܪ̈ܝܡܐ ܒܝܕ ܡܫܬ̈ܘܕܥܢܐ. ܡܬܚܝܢܘܬܗ ܘܡܬܠܝܢܘܬܗ ܕܡܫܝܚܐ ܕܠܘܬ ܟܠܢ ܐܝܟ ܕܫܘ̇ܐ ܡܫܘܕܥܐ ܀ ܘܡ̈ܠܘܗ ܕܝܢ ܐܘܟܝܬ ܬ̈ܚܘܝ ܬܪ̈ܥܐ ܕܡܘܫ ܘܡܪ̈ܝܐ. ܦܢ̈ܩܝܬܐ ܐܝܬܝܗܝܢ ܕܬܫܒܘܚܬܐ ܗܢ̇ ܕܒܝܬ ܠܝ ܠܚܝܘܬܗ ܕܗܘ ܐܬܪܐ ܕܫܡܝܢܐ ܀ ܗܘ ܕܝܢ ܕܢܦܩܘܢ ܠܒܪ ܒܥܕܢܐ ܕܫܘܡܠܝܐ ܕܐ̈ܪܐ ܘܠܐ ܢܦܩܘܢ ܘܢܩܒܠܐ: ܗ̇ܢܘܢ ܕܡܬܦܝܣܝܢ ܡܢ ܫ̈ܪܪܐ ܕܠܐ ܒܝܕ ܚܝܠܗܘܢ: ܡܛܠ ܕ̈ܠܠܬܐ ܐܝܠܝܢ ܕܚܙܝܢ ܠܐ ܡܬܦܫܩܝܢ ܒܗܘܢ: ܢܕܒ. ܠܗܘܢ ܕܝܢ ܐܠܗܐ ܒܠܫܢܐ: ܗܕܐ ܡܫܘܕܥܐ. ܚܕܐ ܗ̇ܢܝܢ: ܡܛܠ ܕܠܐ ܢܬܒܛܠܘܢ ܐ̈ܪܐ ܘܪ̈ܕܝܐ ܡܢ ܕܗܘܐ. ܐܚܪܬܐ ܕܝܢ ܡܛܠ ܕܠܐ ܡܬܝܗܒ. ܡܕܡ ܡܢ ܡܠܟܘܬܐ ܠܐܢܫ: ܒܡܟܐ ܕܫܡܥܬܐ ܡܕܡ ܐܝܬ ܒܠܘܗܝ، ܡܢ ܡ̇ܠܟܐ. ܐܡ̈ܪܝܢ ܕܝܢ ܐܡܬ̈ܝܗ. ܕܗ̇ܘ ܕܡܬܚܫܒ. ܒܝܕܝܢܗ ܗܘ ܡܬܚܫܒܐ. ܕܐܢ ܡ̇ܢ ܡܛܠ ܢܦܝܫܬܐ ܡܬܚܫܒ. ܒܝܕܝܢܗ ܢܦܫܐ ܘܐܫܬܡܠܝ fol. 188 ܠܥ̈ܠܡܐ: ܐܝܟ ܗܘ ܕܐܬܐܡܪܬ ܠܩܦܠܐܘܢ ܕܢܬܪܘܢ. ܕܠܐ ܢܗܘܘܢ ܡܬ̈ܦܕܩܝܢ. ܐܝܕܝܢ ܡܛܠ ܒܠܬܐ ܐܚܪܬܐ. ܒܦܪܘܬܗ ܘܒܠܐ ܠܚܒܪܘܬܗ ܡܬܚܫܒܐ. ܐܝܕܝܢ ܫܒܪܐ ܗܘ: ܒܡ̈ܟܐ ܘܟ̈ܠܝܢ ܡܛܠ ܢ̈ܦܫܬܐ ܕܐܒܗ̈ܘܗܝ، ܡܬܚܫܒܐ: ܐܘ ܒܪ ܡܦܩܕ ܚܙܪ ܐܠܗܐ ܒܗܘ ܕܒܬܪܐ ܕܬܗܘܐ ܡܢܗ: ܡܦܩܕ ܥ̈ܠܬܐ ܡܦܪܘܫܘܬܐ ܡܛܠ ܘܢܘܗܪܐ: ܘܡܬܦܪܫ ܫܘܠܡܢܐ ܡܢ ܡܕܡ ܒܦܘܪܥܢܐ: ܐܝܟ ܗܘ ܕܗܘܬ ܡܕܒܪܢܘܬܐ ܕܟܝܢ

ܡܬܬܪܥܝܐ ܦܓܪܐ ܀ ܗܢܐ ܕܝܢ ܕܡܬܦܪܫܐ ܕܐܬܘܣܐ ܒܬܘܠܘܬܐ ܘܕܡ ܢܕܪܬܐ ܡܫܘܕܥܐ̈. ܕܗܘ ܡܕܡ ܕܐܡܪܬ ܒܬܘܠܘܬܗ̇. ܢܛܪܬ ܢܕܪܬܐ ܕܐܫܬܡܠܝ ܠܗ ܀ ܦܪܝܫܐ ܕܡܣܬܪ ܡܫܡܫܢܐ ܒܟܠܗ ܗܘܠܟܝ. ܟܠܝܠܘܬܗ ܕܐܠܗܐ ܕܒܠ ܒܠ ܡܫܘܕܥ.. ܘܡܬܚܝܠܘܬܗ ܘܪܚܝܡܘܬܗ ܒܡܫܡܫܢܘܬܐ ܕܡܫܡܫܢܐ ܀ ܦܘܠܘܣ ܕܝܢ ܕܡܫܢܝܢܐ ܕܦܪܝܫܐ ܕܠܒܟܬ ܘܕܘܫ ܘܡܕܡܐ. ܒܠ ܡܬܬܘܬܬܐ ܘܠܐ ܡܬܕܒܪܢܘܬܐ ܕܟܠܝܠܘܬܐ ܐܠܗܝܬܐ ܡܫܘܕܥ: ܗܢܐ ܕܐܝܟ ܕܐܬܝܗ̇ ܡܫܘܚܐ ܒܠܐ ܫܘܪܝܬܐ: ܐܝܟ ܪܒܝܐ ܕܠܐ ܢܣܪ ܒܣܘܪܒܘܬܐ ܦܩܐܬܐ ܕܡܢܗ ܀ ܓܠܝܢܐ ܕܗܘܝܢ ܡܬܚܙܝܢܐ ܠܚܕܕܐ. ܡܒܒܪ ܘܡܕܒܪܝܢ ܒܟܠܙܒܢܘܬܐ ܘܪܘܓܙܐ ܡܕܡܝܐ. ܘܡܕܒܪ ܓܠܝܢܐ ܘܡܫܢܝܐ ܘܢܣܒܐ ܕܡܢ ܚܕܕܐ: ܘܬܪܒܘܬܐ ܕܒܝܬ ܐܠܗܐ ܘܒܝܬ ܬܠܝܐ ܕܗܕܐ ܡܕܡܝܢܐ ܀ ܡܫܡܫܢܐ ܗܘ ܡܕܝܢ. ܕܘܒܬܐ ܕܠܘܩܐ ܡܪܢܝܐ ܡܬܟܠܝܢ. ܘܡܛܠ ܗܢܐ ܒܠܗܘܢ ܦܠܓܘܬܐ ܕܒܝܬܐ ܗܘܘ ܡܬܟܠܝܢ. ܗܢܘ ܕܝܢ: ܦܪܝܫܐ ܕܒܬܘܒܐ: ܒܪܘܪܬܐ ܘܩܘܡܐ ܕܒܠ ܬܪܒܐ ܕܗܘܠܐ. ܘܡܕܒܪܝܢ ܒܟܠܗܝܢ ܓܠܝܐ ܠܟܠܢܫ: ܘܡܩܪܒܝܢ ܠܟܠܗܘܢ ܬܘܕܝܬܐ ܒܠܫܢ ܒܪܘܟܬܗ ܘܒܦܘܫܗ ܠܦܘܬ ܡܫܘܚܬܗ ܀ ܒܗܢܐ ܕܝܢ ܬܠܬ ܡܬܟܠܐ.. ܫܪܐ ܡܢ ܕܘܟܝܐ ܕܠܗ ܕܦܪܘܩܢ ܘܡܫܝܚܢ: ܗܘ ܕܗܘ ܠܗ ܦܪܥ ܫܠܡܢ ܘܦܪܒܢܐ ܠܐܠܗܐ ܐܒܘܗܝ. ܘܐܬܦܪܥ ܠܢ. ܕܐܬܪܥܝܢ ܕܝܢ: ܕܐܝܬܘܗܝ ܠܢܫܐ ܕܒܪܝܫ ܠܦܘܫܝܐ ܒܪܢܫܐ ܀ ܘܪܗܛܬ. fol. 187b
ܕܝܩܐܪ ܢܩܝܐ ܦܘܫܩܝܬܐ (sic) ܒܪܐܪܐ ܀ ܡܕܒܝܫܐ ܕܝܢ ܠܗ ܠܡܫܘܐܠ ܡܫܘܕܥ ܠܢ: ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ ܕܫܪܪܐ. ܠܝܫܢܐ ܕܝܢ ܘܡܫܒܪܐ ܕܒܠܗܘܢ: ܠܦܓܪܗ ܕܐܠܗܐ ܡܠܬܐ: ܗܘ ܕܐܦ ܕܡܢܐ ܐܝܬ ܗܘܐ ܒܗ: ܕܐܝܬܝܗܘܢ ܦܐܪܘܗܝ,

ܐܘܪ̈ܪܐ ܕܝܢ ܐܘܟܝܬ ܩܠܝܠܐ ܕܟܠ ܚܕ ܒܥ̈ܕܢܐ ܡܬܕܒܪܝܢ ܒܠ fol. 186
ܫܐܪܘܬܐ ܕܡܒܠܘ ܒܝܕ ܡܫܝܚܐ. ܒܫܡܝ̈ܐ ܬܘܒ ܕܗܕܝܢ
ܒܥ̈ܕܢܐ. ܐܬܐ ܐܝܟܢ ܕܡܫܝܚܘܬܐ ܠܐ ܡܬܒܕܪܬ ܥ̈ܕܢܐ ܀
ܢܗܝܪ̈ܐ ܕܝܢ ܕܡܕܒܪܢܗܘܢ ܡܬܕܒܪܝܢ: ܒܠ ܢܗܝܪܘܬܐ ܕܝܕܥܬܐ
ܐܠܗܝܬܐ ܕܡܒܠܘ ܒܝܕ ܒܥ̈ܕܢܐ: ܕܒܬܪ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ
ܡܕܒܪܐ ܀ ܡܫܠܛܗܘܢ ܕܒܬܫܡܫܬܐ ܠܡܫܠܐ ܡܬܕܒܪܢܐ. ܒܠ
ܡܫܠܛܗܘܢ ܕܠܡܫܠܡܘܬܐ ܕܫܡܫܐ: ܘܦܘܩܕܢܗܘܢ ܕܠܦܪܕܝܣܐ
ܗܘ ܕܢܦܩܘ ܡܢܗ ܗܘܝܘ ܕܒܝܬ ܐܕܡ. ܘܒܠ ܫܪܘܬܐ ܕܡܠܐ̈ܟܐ
ܕܡܛܠܠܗܘܢ ܀ ܡܫܠܛܗܘܢ ܕܝܢ ܕܕܒܪ̈ܐ ܕܠܒܝܬ ܡܕܘܪ.
ܘܡܕ̈ܒܪܝܢ: ܡܬܦܪܢܣܢܘܬܐ ܕܠܘܬ ܐܢܫܐ ܕܫ̈ܢܐ ܡܫܬܘܕܥܐ:
ܗܘ ܕܐܬܦܪܫ ܡܢܗ ܐܕܡ ܡܢ ܫܘܪܝܐ ܡܛܠ ܥܒܪ ܦܘܩܕܢܐ ܀
ܢܨܝܒܘܬܐ ܕܝܢ ܕܐܪ̈ܥܐ ܡܕܝ̈ܢܬܐ. ܥܡܡ̈ܐ ܘܡܠܟܘ̈ܬܐ.
ܘܫܝܘܬܐ ܕܒܝܢܬܐ ܕܒܗ ܚܕ ܐܠܗܐ ܡܫܬܘܕܥܐ: ܗܢܘ ܕܠܐ
ܫܦܝܪܐ ܒܡܕܡ.○. ܫܠܝܛܘܬܐ ܕܝܢ ܕܒܗܘܢܐ ܕܡܕܡ ܐܪ̈ܥܐ ܡܕܝ̈ܢܬܐ
ܡܠܦܐ ܠܟܠܗ ܒܥܠܡܐ. ܕܢܬܠܟ ܢܒܝܘܗ ܡܢ ܟܠ ܡܕܝ̈ܢܢ. ܘܬܘܒ
ܕܡܕܡ ܐܠܗܐ ܒܢܝܪ ܠܟܐ ܘܒܥܠܝܬܐ ܘܡܢܗܘܢ ܒܟܕܢܐ ܕܐܪ̈ܥܐ ܀
ܒܥ̈ܕܢܐ ܕܝܢ ܕܠܐ ܡܫܬܠܛܝܢ ܐܪ̈ܫܗܘܢ ܥܒܕܐ ܢܗܘ̈ܝܢ ܡܬܕܒܪܝܢ
ܒܠ ܠܐ ܡܬܬܥܝܪܢܘܬܐ ܕܫܠܝܐ ܒܫܟܐ ܕܡܒܠܘ.

ܕܡܘܪܒܐ. ܬܫܡܫܬܐ ܕܡܕܒܪܢܘܬܐ ܕܡܕܡ ܐܪ̈ܥܐ ܕܒܫܝܢܐ
ܡܢܝܬܐ ܗܘܝܐ. ܚܕ ܓܒܝܢܐ ܕܟܠܗ ܡܗܠܟܐ ܕܒܪܬܐ ܡܫܘܚܐ.
ܘܫܝܘܬܐ ܕܒܗ ܐܠܗܐ ܀ ܡܕܝܪ ܐܝܬ ܐܠܗܐ ܬܠܬ ܩܢܘ̈ܡܝܢ
ܕܡܚܝܠܝܢ: ܒܗܕܡܐ ܗܘ ܕܦܘܩܕܢܗܘܢ ܕܒܥ̈ܕܢܐ. ܘܡܫܠܡܢܐ
ܕܗܘܢܐ ܐܪ̈ܥܐ ܕܗܫܐ ܒܕܒܪܝܢ: ܗܘ ܕܦܩܕ ܫܢ̈ܐ ܐܫܒܥܐ ܀ fol. 187
ܥܒܕܐ ܕܝܢ ܕܒܬ̈ܒܐ ܡܕܝ̈ܢܐ ܘܡܫܠܡܗܘܢ. ܬܪܝܨܐ ܗܘ
ܐܡܝܢܐ ܘܪܘܚܢܝܐ ܕܒܥܕܐ: ܐܝܟ ܕܠܒܫ ܠܫܡܝܐ ܘܠܐܪ̈ܥܐ ܕܒܗܘܢ

ܠܡܪܢ ܕܡܠܟܝ ܡܛܠܗ ܀ ܒܬܪ. ܥܒܕܗ ܕܗܘ̇ ܕܐܡܪܢ ܡܫܘܕܥ܇ ܕܐܬܬܒܥܬ ܠܗ ܒܦܘܪܥܢܐ ܕܚ̈ܝܐ. ܕܒܪܬܐ ܕܝܢ ܕܡܬܒܥܬܒ ܥܒܕܗ܇ ܠܒܝܬܕܝܢܐ ܥܒܝܕܐ ܕܐܝܟܢܘܬܗ ܕܠܘܬ ܗ̇ܘ ܕܡܬܬܒܪ. ܡܫܘܕܥܐ ܀ ܗ̇ܘ ܕܝܢ ܕܡܬܬܒܥ ܒܠܗ ܦܬܓܡܗ ܡܫܘܕܥܐ܇ ܕܠܐܠܗܐ ܕܠܘܩܒܠ ܦܓܥܐ ܒܟܠ. ܡܛܠ ܕܐܦ ܗܘ̈ ܗܘ ܕܒܟܠ (fol. 186a) ܠܐܠܗܐ ܕܪܕܐ ܐܢܫܐ. ܒܡܫܝܚܐ ܡܬܒܝܫ܆ ܕܢܬܗ̈ܘܢ ܥ̈ܡܡ ܡܛܠܗ ܐܬܪ̈ܐ ܕܗܘ̇ ܕܡܬܬܒܥܬ. ܒܥܠܡ. ܗܘܝܐ ܐܦ ܗܪܟܐ. ܡܫܝܚܐ ܗܘܐ ܠܐ ܡܬܚܙܝܢܐ ܕܠܘܩܒܠ ܙ̈ܕܝܩܐ ܐܝܬܘܗܝ ܀ ܐܘܢܐ ܕܝܢ܆ ܕܥܒܕ ܡܒܪܗ ܕܡܫܝܚܐ ܡܬܠܐ. ܘܡ̈ܠܐ ܕܒܗ ܕܒܘܟܐ ܕܡܘܠܕ ܒ̈ܢܝܐ ܦ̈ܘܫܢܐ ܘܠܐ ܡܬ̈ܘܢܬܐ ܘܠܐ ܡܬܬܒܠܢܐ܆ ܐܝܟ ܕܟܡ ܡܬܒܛܬܐ ܕܡܬ̈ܝܬܐ ܀ ܒܥܒܕܗ ܕܝܢ ܕܗܘ̇ ܕܒܥܒܕ܆ ܡܘܠܕܐ ܕܟܡ ܕܘܕ ܀ ܗ̇ܘ ܕܝܢ ܕܐܬܠܬ ܘܒܬ̈ܝܢ ܒܥܒܕ܆ ܪ̈ܐܘܐ ܗܝ ܕܐܬܠܬܐ ܘܡ̈ܚܝܢ ܕܗܦܟܐ ܡ̣ܢ ܒܡܒܪܐ܀ ܘܡܢܝܢܗ ܕܝܢ ܕܒܗܢܐ. ܐܬܬܐ ܕܡܬܬܝܠܕܘܬܐ ܒܦܘܬܐ ܕܗܘ̇ ܕܒܥܒܕ ܀ ܗ̇ܘ ܕܝܢ ܕܐܡ̈ܪ ܒܗܢܐ ܕܒܥܒܕ ܦܠܝ܆ ܘܠܐ ܐܡ̈ܪ ܕܡܥܒܕ ܐܢܫ. ܡܘܕܒ ܒܝܕ ܡܒܝܘܬܗ܆ ܕܠܘ ܕܠܗ ܐܝܬܘܗ̇ܝ ܒܥܘܬܐ ܗܕܐ ܕܚܠܬܐ܆ ܐܠܐ ܕܦܢܝܘܬܐ ܐܫܬܒܚܬ ܠܗ ܡܥܒܕܘܬܐ ܠܡܫܡܫܘ ܪ̈ܐܘܐ ܗܠܝܢ ܀ ܡܦܩܬܐ ܕܡܢ ܐܘܢܐ. ܐܬܬܐ ܗܝ ܕܡܦܩܬܗ ܕܠܫܡܫܐ. ܐܝܟ ܡܦܩܬܗ ܕܦܪܘܩܢ ܕܡܢ ܩܒܪܐ ܠܫܡܝܐ. ܗ̇ܘ ܕܝܢ ܕܡܬܦܠܓ ܡܢ ܒܬܪ ܕܒܥܒܕ ܡܘܕܒܐ. ܕܪ̈ܘܚܐ ܒܫܡܝܐ ܘܪܘܚܢܐ ܡܩܒܠ ܒܝܕ ܦܠܓܐ. ܘܐܝܬܘܗܝ ܬܘܒ ܗܘ̇ ܦܠܓܐ. ܐܦ ܡܫܡܠܝܢܐ ܕܡܗ̈ܝܡܢܘܬܐ ܐܠܗܝܬܐ ܀ ܠܒܘ̈ܫܐ ܕܝܢ ܚܘܪܐ ܕܠܒܫܝܢ ܒܬܪ ܒܥܒܕ. ܒܠ ܗ̇ܘ ܕܗܦܘ ܠܗܘܢ ܒ̈ܢܝܐ ܕܢܘܗܪܐ ܥܡܝܢܐ ܡܫܘܕܒܝܢ ܀ ܪ̈ܒܝܬܘܬܗܘܢ ܕܝܢ ܕܡܬ̈ܢܝܐ. ܐܬܬܐ ܗܝ ܕܪܒܘܬܗ ܕܡܠܒܢܐ ܦ̈ܘܫܢܐ ܀

ܕܒܬܪ ܡܢ ܫܒܩܐ ܘܡܢ ܫܘܒܩܢܐ ܕܡܪܘܬܐ ܒܢܫܬܐ ܀ ܒܬܪܟܢ ܡܬܦܢܐ ܠܡܕܝܢܬܐ. ܠܦܢܝܬܐ ܕܐܝܬܝܗ̇ ܐܡܐ ܕܢܗܪ̈ܐ. ܘܒܬܪ ܗܕܐ ܡܫܘܕܥ܆ ܕܐܬܦܢܝ ܠܗ ܠܘܬ ܢܘܗܪܐ ܐܠܗܝܐ.ܘ. ܘܗܝܕܝܢ ܬܘܕܝܐ ܒܡܫܝܚܐ ܀ ܡܘܕܝܢܘܬܐ ܕܝܢ ܕܡܫܝܚܐ ܡܘܕܥܢ. ܕܒܩܪ ܠܗ ܘܐܬܦܪܫ ܡܢ ܣܦܠܐ. ܘܐܬܩܪܒ ܠܘܬ ܗܘ̇ ܕܐܝܬܘܗܝ ܐܠܗܐ ܫܪܝܪܐ܆ ܘܠܘܬ ܦܐܪ̈ܬܐ ܕܠܒܗ ܫܦ̈ܝܢܬܐ ܀ ܒܬܪܟܢ ܕܝܢ ܡܬܦܪܫ ܒܡܫܝܚܐ ܬܠܬ ܐܦ̈ܝܢ ܒܦܠܣܘܗ ܕܝܘܚܢܢ. ܒܪ ܦܐܪܐ ܒܠܘܗܝ، ܒܡܢܝܢܐ ܬܠܝܬܝܘܬܐ fol. 185b ܡܫܝܚܝܬܐ. ܗܘܬ ܕܝܢ ܡܫܝܚܐ ܡܫܝܚܐ ܠܟܠܢ܆ ܕܟܠ ܒܠܗܘܢ ܐ̈ܢܫܐ ܕܒܪ̈ܘܦܝܢܐ. ܝܠܝܕܐ ܡܫܝܚܐ ܡܬܦܪܫ܆ ܗܘ̇ ܕܡܫܘܕܥ ܡܗܘܬܗ ܕܡܪܢ. ܘܒܟܠܗ ܝܠܝܕܐ ܐܦܠܐ ܚܕ ܡܢ ܐ̈ܢܫܐ ܕܒܪ̈ܘܦܝܢܐ ܡܫܬܡܠܐ. ܘܒܪ ܠܒ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ܆ ܠܐ ܡܬܒܠܝܢ ܠܡܬܡܟܢܫܘܬܐ ܐܘ ܠܫ̈ܡܫܐ ܐܘ ܠܡܘܬܐ܆ ܐܠܐ ܐ̱ ܒܝܢܐ ܒܠܚܘܕ܆ ܐܠܐ ܗܕܐ ܡܫܘܕܥܝܢ ܒܪ ܚܬܡܗ ܕܝܠܝܕܐ. ܕܒܐܝܕܗ ܕܠܗ ܕܝܠܝܕܐ ܗܢܘ ܕܝܢ ܕܗܘ̇ ܕܐܬܝܠܕ ܒܠܘܗܝ. ܡܢܝܢ ܚܕܝܢ ܐܝܬܝܘܬܐ ܕܒܬܠܝܬܝܘܬܐ܆ ܕܐܒܐ ܘܕܠܗ ܕܒܪܐ ܘܕܪܘܚܐ ܩܕܝܫܐ ܀ ܗ̇ܘ ܕܝܢ ܕܟܠ ܦܬܗ ܡܬܦܪܫ܆ ܒܪܝܫܐ ܕܐܝܬܘܗܝ ܗܕܡܐ ܡܢܗܪܐ ܘܟܠܢ. ܗܕܐ ܡܫܘܚܬܐ ܕܢܗܘܐ ܕܢܒܠ ܒܪ ܚܝܬܗ ܟܠ ܫܢ̈ܝܐ ܐܡܫܝܢܝܬ܆ ܐܝܟܢܐ ܕܗܘܬ ܒܡܬܪ̈ܕܝܢ܆ ܕܕܒܠ ܗܘܐ ܡܫܒܠܢܐ ܕܢܦܪܘܢ ܠܘܬ ܬܪ̈ܥܐ܆ ܗ̇ܢܘ ܕܐܝܬ ܗܘܐ ܒܠܗܘ̱ܢ ܦܠܣܘܗ ܕܝܠܝܕܐ ܀ ܚ̇ܪܒܐ ܕܝܢ ܕܗܘܦܘ ܡܪܒܝܐ ܐܝܬܘܗܝ܆ ܡܠܦܢܐ ܕܫܦܝܪ̈ܬܐ ܘܡܦܪܢܣܢܐ ܕܠܘܬ ܐܠܗܘ̈ܬܐ. ܒܪ ܡܫܘܕܥ ܬܘܒ܆ ܐܦ ܢܦܩܘܬܗ ܕܗܘ̇ ܕܡܬܦܪܫ܆ ܕܠܘ ܗܘ ܡܢ ܢܦܫܗ ܕܠܐ ܡܬܒܝܢܘܬܐ ܕܐܢܫ̈ܝܐ܆ ܐܡܪܝܢ ܕܢܬܦܪܫ

ܘܕ̈ܝܪܐ ܘܒܢܐ ܢܕܝܕܐ ܒܝܬ ܡܫܝ̈ܚܝܐ ܀ ܫܒܥܐ ܕܝܢ ܕܒܬ̈ܐ ܕܒܝܬ ܡܫܝ̈ܚܝܐ ܕܐܬܬܣܝܡܘ ܡܕܒ̈ܪܢܐ ܗܘܘ. ܡܕܒܪܐ ܠܗܘܢ ܡܢ ܒܬ̈ܪܐ ܒܬ̈ܝܡܐ. ܘܟܐܪ ܠܗܘܢ ܒܪܘܬܐ ܘܓܒܝܠܬܐ ܫܪܬܐ ܐܝܟ ܕܒܟܪܣܐ ܀ ܗܝܡܢܘܬܐ ܕܝܢ ܐܬܬܩܢ. ܐܘܪܚܐ ܕܡܫܒܠܐ ܠܟܠ ܫܪܪܐ ܫܬܝܬܐ ܘܡܘܒܪܐ ܪܘܚܢܝܐ. ܕܒܠܒܝܗ ܫܪܪܐ ܠܐ ܡܟܐ ܐܢܫ ܕܢܕܪܟ. ܐܒܝܢܐ ܓܒܪ ܕܒܩܠܐ ܡܬܬܩܢܪ ܒܝܢܐܬ ܒܡܪ̈ܒܝܐ ܕܐܡܗ: ܘܩܕܡ ܒܝܬ ܝܠܕܐ ܐܬܐ ܠܗ ܕܢܝܚܐ ܠܢܘܪܗ ܕܫܡܫܐ. ܗܒܢܐ ܐܦ ܗܪܒܐ ܡܬܬܩܢܪ ܗܘ ܕܡܬܩܢܪ. ܠܗ ܠܪܘܦܝܢܘܬܐ ܒܝܬ ܡܫܝ̈ܚܝܐ: ܘܡܬܩܪܒܐ fol. 185*a* ܒܝܬ ܫܒܥܐ ܕܒܬ̈ܐ ܘܡܕܝ̈ܢܬܐ. ܘܡܢܐ ܕܠܒܝܟ ܐܘܪܚܐ ܕܐܬܬܗ ܗܝܡܢܘܬܐ ܠܡܐܬܐ ܠܟܠ ܚܕ ܐܠܗܐ ܫܪܝܪܐ. ܗܕܝܢ ܡܬܠܕ ܒܡܫܡܫܢܘܬܐ. ܒܝܬ ܒܗܢܐ. ܘܗܘܐ ܒܪܐ ܠܐܠܗܐ ܒܦܢܝܘܬܐ: ܘܡܫܬܘܐ ܠܚܝܘܗ ܕܢܘܗܪܐ ܐܠܗܐ ܀ ܐܒܘܢ ܕܒܫܡܝܐ ܕܢܠܒܫܢ ܒܛܝܒܘܬܐ ܘܬܠܝܢ ܡܗܘܕܝ. ܕܗܘܘ ܠܗܘܢ ܡܒܠ ܒܢ̈ܝܐ ܕܐܠܗܐ: ܘܢܦܩܘ ܡܢ ܬܚܝܬ ܡܪܘܬܐ ܒܝܫܬܐ. ܘܐܬܚܪܪܘ ܡܢ ܗܢ ܕܐܬܚܬܡܘ ܗܘܘ ܒܢ̈ܝܐ ܕܘܓܠܐ.܀ ܐܝܢܐ ܕܡܬܩܢܪ ܠܡܫܕܪ. ܡܫܬܠܚ ܡܢ ܢ̈ܫܬܘܗܝ, ܘܪ̈ܚܡ ܠܗ ܢܟ̈ܦܘܗܝ. ܘܫܩܠ ܦܐܘܢܗ. ܘܡܬܩܒܠܐ ܠܡܕܝܢܬܐ ܘܥܒܪ ܒܣܦܝܢܐ ܀ ܫܠܚ ܢܚܬ̈ܘܗܝ ܕܝܢ ܘܕ̈ܝܪܝܐ ܡܗܪܒ. ܕܫܠܝܚ ܠܟܠܗ ܕܘܒܪܐ ܒܬܘܡܐ ܘܡܩܒܠܢܐ ܕܠܐ ܐܠܗ: ܘܐܦ ܠܗ ܠܒܢܝܢܐ ܒܬܘܡܐ ܀ ܗܢ ܕܝܢ ܕܡܬܩܢܪ ܠܡܕܝܢܬܐ ܘܥܒܪ ܒܣܦܝܢܐ ܡܫܘܕܥܢܝܬܐ. ܕܢܚܬ ܠܗ ܘܐܘܠܦܗ ܠܟܠܗ ܫܘܒܚܐ ܕܡܫܒܚܢܘܬܐ ܕܫ̈ܐܕܐ ܫܘ̈ܒܚܐ: ܘܕܐܬܠܘܪܝܐ ܪܥܝܐ ܕܠܗܘܢ. ܡܡܫܝܢܘܬܐ ܕܝܢ ܕܒܗܢܐ ܐܬܬܗ ܩܪܒܐ ܕܒܡ ܦܠܓܐ ܘܩܪܒܐ ܠܒܪܢܐ: ܕܢܬܚܪܪ ܗܘ

I.

ܬܘܒ ܦܘܫܩܐ ܕܐ̈ܪܙܐ ܕܥܕܬܐ ܕܥܒܝܕ ܠܐܢܫ fol. 184a
ܐܦܝܣܩܘܦܐ ܕܫܡܗ ܓܐܘܪܓܝ.

ܡܛܠ ܗܟܝܠ ܕܒܥܝܬܘ ܦܘܫܩܐ ܕܐ̈ܪܙܐ ܡ̈ܠܦܢܐ ܕܥܕܬܐ: ܦܬܝܐܝܬ ܘܩܛܝܢܐܝܬ ܘܡܣܟܠܐܝܬ: ܡܬܪܐܝܬ ܕܝܢ ܩܕܝܫܐ fol. 184b ܕܝܘܢܘܣܝܘܣ ܬܠܡܝܕܗ ܕܦܘܠܘܣ ܫܠܝܚܐ: ܚܕ ܡܢ ܕ̈ܝܢܐ ܕܐܪܝܘܣ ܦܓܘܣ: ܗܘ ܕܗܘܐ ܐܦܝܣܩܘܦܐ ܕܐܬܐܢܝܣ ܡܕܝܢܬܐ. ܟܬܒ ܐܦ ܗܢܐ ܐܝܟ ܕܒܦܩܕܘܬܐ. ܠܕܘܪܫܐ ܕܪ̈ܚܡܝ ܘܡܠܦܢܐ. ܦܬܝܐܝܬ ܕܗܢܘܢ ܕܐܬܬܠܡܕܘܢ ܚ̈ܣܝܢܐ ܕܐܒܗ̈ܬܢ. ܘܠܝܬ ܠܗܘܢ ܕܐܡܝܢܐܝܬ ܒܦܘܩܕܢܐ ܕܐܠܗܘܬܐ ܡܕܪ̈ܝܐ ܢܗ̈ܘܘܢ. ܐܘ ܡܛܠ ܕܠܐ ܢܚܫܘܢ ܠܗܘܢ. ܐܘ ܬܘܒ ܡܛܠ ܗܢܐ ܕܠܘ ܟܠܢܫ ܡܫܟܚ ܕܢܕܪܘܟ ܗܘܟܠܐ ܡܟܠܝܐ ܕܐܠܗ̈ܝܘܬܐ. ܡܛܠܗܕܐ ܟܬܒ ܐܢܐ ܒܟܪ̈ܝܘܬܐ: ܗܘ ܡܕܡ ܕܠܗܘܢ ܠܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ ܟܬܝܒܢ: ܘܠܗ ܠܕܝܘܢܘܣܝܘܣ ܘܠܐܚ̈ܪܢܐ ܐܟܘܬܗ ܡܠܦܢܐܝܬ: ܒܡܡܠܠܐ ܦܫܝܩܐ ܘܦܫܝܛܐ. ܠܦܘܬ ܡܫܡܫܢܘܬܐ ܕܟܠܢܫ ܕܗܘܝܢ ܠܡܥܒܕ. ܫܠܡܘܢ ܕܐ̈ܪܙܐ ܩܕ̈ܝܫܐ ܁ ܥܘܗܕܢܐ ܗܟܝܠ ܕܐ̈ܪܙܐ ܕܡܬܦܪ̈ܫܢܐ ܐܝܬܝܗܘܢ ܗܝܡܢܘܬܐ ܕܥܕ̈ܪܐ. ܘܡܛܠܠܗܢܐ ܗܘ ܕܡܬܩܪܒ. ܠܦܪܘܣܦܘܢܘܬܐ. ܠܗܘܝܡ ܠܗ ܠܗܝܡܢܘܬܐ ܦܫ ܡܕܢܐ ܒܬܢܝܢܐ ܕܐܠܦ: ܡܢ ܒܬܪ ܕܗܘܐ ܫܘܒܚܐ ܕܬܫܒܚ̈ܬܐ

TEXT.

I. GEORGE OF THE ARABS.
II. MOSES BĀR KĒPHĀ.
III. THE SYRIAC ANAPHORA OF St JAMES.
IV. THE BOOK OF LIFE.

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